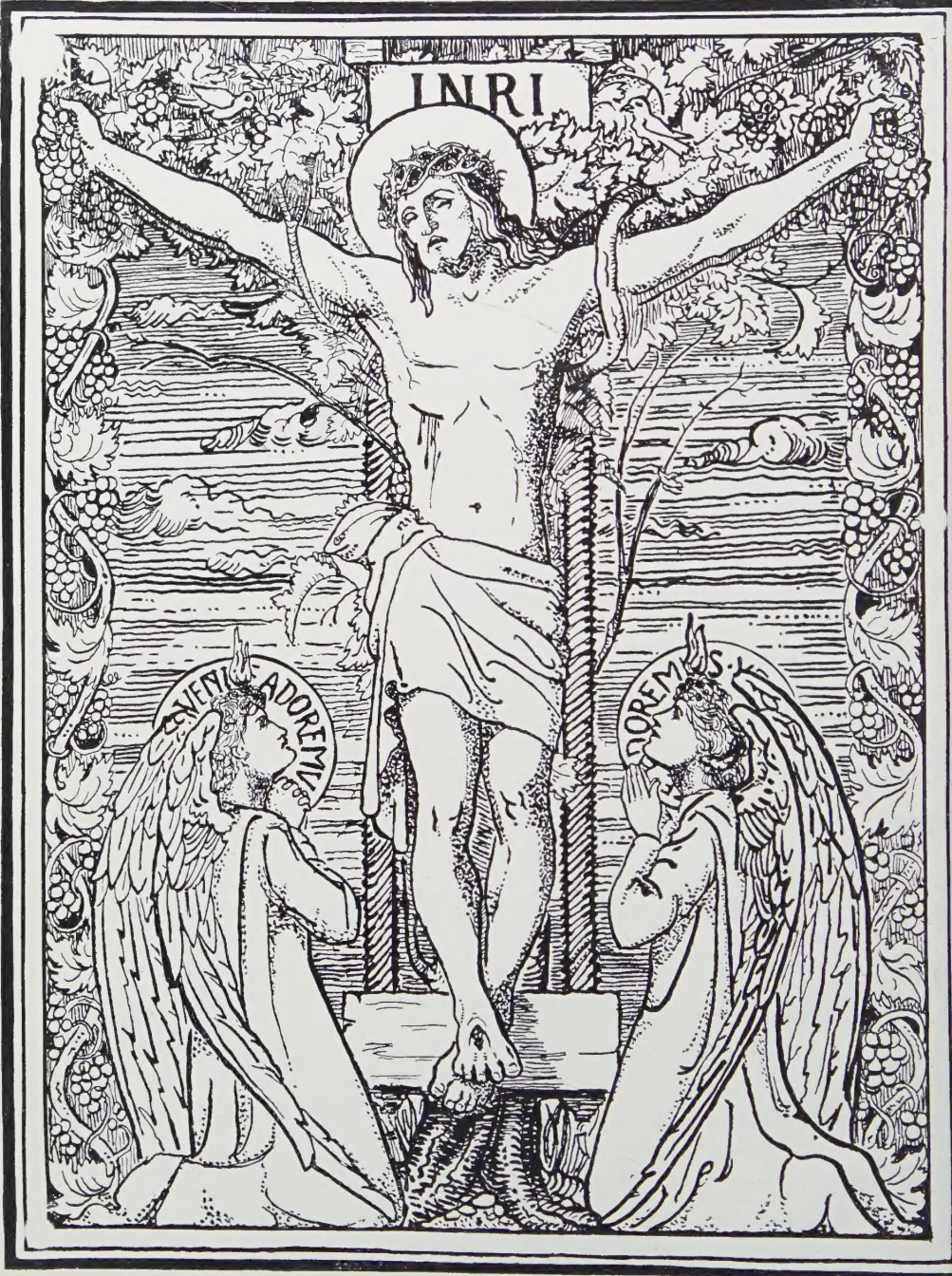


March, 1956

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LIFE-GIVING DEATH

The Holy Cross Magazine

Mar.



1956

"All Other Benefits Of His Passion"

BY JOHN M. HOLT

Each morning day after day, throughout the world wherever the Eucharist is offered in the language of the Prayer Book, the plea goes up to the throne of Almighty God that the participants in this central action of the Church's life, entering into the Holy Mysteries with the requisite surrender of themselves in simple faith and honest repentance, may receive remission of their sins by virtue of the saving acts of God in Christ and indeed enter into and appropriate to their lives all that derives from the death and resurrection of Christ: "all other benefits of His Passion." And this is beautiful not only for the specific worshippers themselves at any particular altar, but for the whole corporate Body of the Church in time and space and beyond them on the other side of the grave. Such a petition truly shows the Church simultaneously at its most abject and at its boldest; we here ask for the most that we can ask for and, because the request is made on the basis of the worthiness and acceptability of Christ on our behalf, ask it most humbly.

Because the language of the Liturgy is traditionally economical and business-like, not prone to very much spelling out of the implications of what it says directly and articulately, the imagination of the worshipping Christian is immediately alerted into attention to reflect upon what the "other benefits" are, what it is that follows upon the Passion of Christ, in terms of what it does to the life that opens itself up to the saving work of God. For, as quickly becomes apparent, "remission of sins" does not tell the whole story, even if that is the phrase used in liturgical language to embrace by inference all the ideas associated with it. We shall probably do best to think of the remission of sins as that turning point at which man's life is once again disposed to grow Godward, that climax in any one person's role in the Christian drama at which his career takes its upward turn toward its ultimate success, union with God in perfect love and service in the Kingdom of Heaven. This is surely the "good beginning" that the proverb teaches us means the job is half done; while

we shall do well not to share completely the somewhat starry-eyed optimism of the adage, we must still recognize the fundamental fact that without the remission of sins none of the rest of the structure of the Christian life can be built. Nevertheless, how are we to describe the "other benefits;" what comes along with remission?

Primarily, it is difficult to state it in any other terms than those of constitution of a totally new person, recreated anew on a different and higher level of existence, even if made up of the elemental components of the old person. Our lives are set up on a new basis; we see ourselves and our society quite differently; we live and worship in a new relationship toward the God who has thus reshaped us; our entire perspective has focussed into true proportion because the full force of the immortal love of God Himself has come to act in our lives and, as is the way of true love, to turn and elevate us so that we see ourselves and all about us in our proper dimension, as we never before thought we existed. We are made essentially new and different persons and, holding this in mind, can avoid the pitfalls of an excessively moralized estimate of the atoning work of Christ and of the Christian ethical imperative; when aware of our new kind of being, we can recognize that our task is not a matter of straining to become something we are not but rather of living in actual fact what we have essentially been made to be.

Inasmuch as the Christian life is a *life*, implying growth and action, there is more to the benefits of the Passion than a shift in our ontology, though, and the realization of this brings us on to the recognition of something further, there is the additional benefit of an abiding impulse to good living, a continuing incitement to righteousness which alone can adequately bring us on the way toward the destiny our Lord has opened up for us. It is only because of the inability of human language to speak of all things of equal importance at the same time that we have to mention as a supplementary benefit the gift of the Spirit of God not to be withdrawn. Over and above the gift of the Church as the community of grace and fellowship in the Spirit, there comes the inti-

mate, personal, individual gift of the Spirit.

Far from leaving us with no better direction of our energies than capricious and feeble human will-power, God acts to give us a continuing impetus toward the goodness which lives within our potential attainment. Inasmuch as the wellsprings of human behavior lie deep within the soul, underlying the intellectual and emotional forms which our motivations take upon issuing forth, our God directs the delicately subduing urgings of His very Spirit into the rock-bottom level of our being, right to the point where actions begin, to provide there a constant inspiration, encouragement, enlightenment, and determination which, as we follow through with the initiative they supply, bring forth the love, joy, truth, peace, long suffering, and meekness which the Scriptures indicate as the marks of the mature, vital Christian personality and which we should not attain to a sufficient degree, if at all, without the unfailing drive of the Spirit Himself, going before and impelling us onward.

It is this splendid benefit of the Passion which opens up before us the glorious prospect of a life in God's world with genuine peace and calm, not because the life in the abiding Spirit is literally care-free but because it is the life which has the capacity of dealing adequately with those inescapable cares which do as a matter of fact confront us. Persisting in the way in which God's Spirit guides us, we find that faithless fears and worldly anxieties are scaled down to realistic and manageable size, under God's power for as we make our deliberations with genuine faith in the direction promised us through the Holy Spirit, we find that the promise works out to be abundantly true beyond all previous hopes we might have had for it. While the gift of the Spirit, given permanently and without reservation, serves as an infallible guarantee of right decision on our part, He does nevertheless operate with us, in all the power for right that God possesses, as the dependable source of inspiration that puts within our reach the important raw material for holiness and right living without which we should accomplish nothing. Without this initiative from

and ourselves, our best standards of life are only accusations against us for our failures, since the standards themselves cannot be put in our hearts the will to achieve them. This is precisely why much of the "other side" can properly be taken summarily as the gift of a sense of direction and accomplishment. Perhaps we might even point to this as the prime factor in the make-up of the quietly exuberant Christian spirit that stands in the world as the mighty focal point in which radiate true piety and godliness in their most winning aspect. Just as there are few states of mind that so distort the view of man as the sense of not going anywhere, not achieving anything, so there are few blessings that God has to bestow that are more dynamically transforming in our lives than the realization that what we are doing does amount to something of permanently worthwhile value. Because Christ has given us what He has, the good toward which we strive in our own selves and in the world about us, to whatever extent we can influence it, is good that nothing can take away from us because God Himself stands behind it. Our human frailties and shortsightedness

will introduce alien elements into our production, and the effects of other men's as well as our own wrongdoing will often seem to divert our efforts if not nullify their achievement outright, but we can proceed according to God's own promptings, strong and glad in the confidence that no genuine labor for what we comprehend of God's purpose will ever be written off as totally lost effort, nor will the admixture with the good of our pettiness mitigate God's complete triumph at the consummation of all things, for in bringing His purpose to perfect completion He will purge out all that does not belong.

The maddening frustration of false starts and wasted energies has erected in the life of the human race vast monuments of bitter cynicism and despair, and the memory of them stands discouragingly before us, but the new creation of the being of man in the Lord dead on the cross and raised from the tomb liberates us from that kind of stumbling, aimless failure and aligns us in our innermost being and in the whole sweep of our history with the great purpose of redemption with which God has entered our life.

A Spiritual Phylactery

The Lorica of St. Patrick

BY ELWIN M. MALONE

By some chroniclers, we are told that on Wednesday, March 17th in the year 465, St. Patrick died in the shadow of the great church and monastery which he had built at Armagh, and on March 17th we commemorate his life and work.

He was born in one of the Roman Provinces of Britain, probably on the west coast of North Britain, of Celtic descent, and he had a strong background, for his grandfather was a priest and his father a deacon of the church. His father too, was a man of some importance, for he was as well a decurion and town councillor of the small place where he lived. When Patrick was only a boy he met the misfortune to be captured in one of the forays of Irish Pirates, and was taken away as a slave. In his servitude in Antrim,

his misfortune proved a blessing, for through suffering and hardship, his spiritual life grew and increased, so that when he made his escape, after six hard years, his mind was set on being a Christian priest. Many years passed, however, before he attained his desire, during which he wandered over Gaul, Italy and the Greek Islands, until he came in contact with St. Germanus of Auxerre, who took a great interest in him, instructed him and finally ordained him to the Diaconate in 418. A youthful sin which he had committed was always a source of trouble and humiliation to him, even when he was consecrated Bishop by Germanus, or one of his assistant Bishops, and in spite of his success, he ever remained a humble man.

In 432, he set out for Ireland as a Missionary, landed at Wicklow, and at once started on his work of converting the Irish. True, there were some Christians in Ireland and there had been a Bishop before he came, but most of the people were semi-pagan, and the Druids wielded a powerful influence over them. Legends as to how the pagans were converted and the Druids overcome are many, but the fact seems to be that his untiring labour, persuasive oratory and dramatic methods of defying the evil powers of paganism soon caused the pagan pillars of the heathen to be replaced by the Christian Cross. His travels were incessant; he baptized thousands, ordained dozens of priests and consecrated Bishops; built churches, established monasteries. Indeed by his efforts a weak Church was organized and strengthened, whole kingdoms were converted and the Church of Ireland was brought into close contact with the rest of Christendom. The Supreme King of Ireland, Laoghaire had his court at Tara. There, Patrick made a direct attack on pagan beliefs and customs and converted the King and his people. It was there that he wrote his famous Lorica, or Breastplate of St. Patrick, also known as the Deer's Cry, for the Christian persecuted, like the hunted deer, invokes God's protection when he is compassed about by enemies spiritual and bodily. Remember the opening lines "*I bind* unto myself to-day, the strong name of the Trinity by invocation of the same—the Three in One and One in Three."

It is this Lorica which brings to us the idea of a spiritual Phylactery: "These words which I command thee this day shall be in thine heart. Thou shalt bind them for a sign upon thine hand and they shall be as frontlets between thine eyes."

The devout Jew wore upon his arm and forehead, a small box, containing parchments on which were written texts from Exodus and Deuteronomy (Ex. XIII:9-16; Deut. VI:4-9; XI: 16-20). "Hear O Israel, the Lord our God is one Lord and thou shalt love the Lord thy God with all thine heart and with all thy soul and with all thy might"—words that were said daily in the Temple Offices and in their private prayers.

The small box worn on the arm and forehead was known as a Phylactery, (Phylacterion), a word which means a guard, amulet, a protection. Possibly at first, the binding was intended to be figurative "of the heart," but later on the Phylactery bound on the arm and forehead, it was actually worn.

St. Patrick's breastplate was a spiritual phylactery, an invocation of God's protective power. He binds unto himself the strong name of the Trinity, by power of faith in Christ's Incarnation, his saving death and Resurrection, the services of the Angels, powers, the deeds of Saints, Martyrs, Virgins, Confessors, Patriarchs and Prophets, the power of nature and of God Himself, and finally the never failing presence of Christ.

"Christ be with me,
Christ within me,
Christ behind me,
Christ before me,
Christ beneath me,
Christ above me,
Christ in quiet,
Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger."

This was the secret of his success in Ireland, his sure conviction of God's all powerful protection.

The Druids trusted to charms and talismans, to witchcraft, sorcery and the power of the Devil. Patrick trusted in the living God and overthrew their evil influence on the people.

We to-day, from the superior heights of our twentieth century culture, may sneer at the phylactery of the Jew as a superstition; we may treat with contempt the use of Patrick's Lorica by his converts as a magical mystic incantation; but what protection has the man who has lost faith, who has no convictions, no hope, no knowledge of God, no faith in his holy word and mighty works or of the blessed Son Jesus Christ, no familiarity with God in worship? What protection has he in the dark and dangerous days? He has no light in the darkness. His case is hopeless indeed.

Far different, however, is the outlook of those who hold firmly to the truths of the Religion of Christ. They have a spiritual lactary, an impregnable breastplate, a shield against the fiery darts of the evil one in their faith in God, in the ancient needs, in the simple Gloria Patri, in the various phrases of Te Deum, in the triphphant paeans of Benedicite, in the resounding cadences of Gloria in Excelsis. They can in confidence invoke the power of the Blessed Trinity, summon to their aid the virtue of Christ's life and example, the saving grace of the holy Cross, and Christ's conquest of death and Hell, his glorious ascension and unceasing intercession at the

throne of God. They may call upon the ministry of Saints and Angels, for they are "encompassed with a great cloud of witnesses." Above all they can place their hands in Christ's wounded hands, the Saviour and friend "with them, within them, beside them, about them," an invincible protection—undaunted and unafraid they may face doubts and deviltries, trials and tribulations, for they know as certainly as the Psalmist did: "The Lord is my light and my salvation, whom then shall I fear? The Lord is the strength of my life, of whom then shall I fear? The Lord is the strength of my life, of whom then shall I be afraid?"

Hairshirts

BY ELAINE MURRAY STONE

Many years ago I saw a cartoon in which an old hermit, dressed in robe and sandals, was standing before the information booth outside the entrance to a large department store. Over the booth was a large sign, "If it exists, we have it." A look of utter confusion was written all over the face of the old man in the booth as the hermit asked, "Where can I find the Hairshirts?"

Lots of other people go looking around for hairshirts. Perhaps not in a department store, but in their daily lives, and especially during the season of Lent. At this time there are so many exhortations to repent, and to mend one's ways, at every service and in every religious publication, that the poor sinner is overwhelmed with contrition, and searches desperately for some home-made penance to give himself.

Some get up earlier than usual and perhaps create penance for others by their crankiness from shortened hours of sleep. Others give up cigarettes, and become restless and irritable, and instead are a hairshirt to their friends and families. Some fast more than their health can bear and fall prey to all the nasty winter and spring germs, causing extra work for those who have to care for them.

Everyone is familiar with this annual Lenten situation. Taking on special religious chores and penances during Lent is also hazardous in that it often gives the penitent more of a feeling of superiority than of repentance, which is something always to guard against.

We don't have to be looking around for a hairshirt at Lent or any other season as much as we need to see in what ways we can be less of a hairshirt to those about us, and how we can accept the ready made hairshirt with which God may have already clothed us.

If we are very anxious to grow spiritually at any time, we should always remember first the great commandment which our Lord gave to us. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thyself." Then we are in a better position to examine our consciences to see in what way we have fallen short of that great rule of love, and correct our faults by a different type of hairshirt.

We can put on the hairshirt of taming our tongue, or being on time, or fulfilling duties more perfectly, or accepting our difficulties with patience. These are admirable penances for Lent, and not so easy either, but very rewarding to ourselves and others.

A young person who was afflicted with seizures of epilepsy was very bitter about it. This illness prevented him from doing many things that he felt he should do as a Christian, and that he desired to do as a young man in the full bloom of life. Following a particularly bad seizure, he revealed in Confession to his priest, the gnawing bitterness of heart which he felt toward God, for giving him what he considered too cruel a cross to bear.

His confessor, after showing him how terrible a sin it was to be bitter, consoled him and helped him to overcome this soul-destroying resentment. He explained that God has a plan for each of us, and that perhaps this illness was particularly needed by him in his growth toward holiness. As the young man was proud and self-righteousness, and this particular illness is more humiliating than any other, it was given to him to help him grow in humility. As it prevented him from cluttering his life up with the usual useless and time-consuming functions, he had to stay home where he had lots of time to think, and study and pray, and later to write. His confessor also showed him that

God had blessed him with many talents, and they were able to develop to fruition because of his enforced detachment from worldly pursuits and excesses.

This understanding confessor gave to the penitent a new hope, and peace of heart just by showing him that he would be able to do more for others because of, and not in spite of, his years of youthful suffering which had given him a deeper insight into the problems and sufferings of others. To accept this situation without bitterness and resentment, and to hope that it could be used for the betterment of his fellowmen, was the hairshirt which this young man was given.

If you were to go into the God's department store of human living and loving, I am sure that you could be directed to a department of hairshirts. But when you asked for one in your size, you couldn't see it, because hairshirts that are invisible are much better than those that itch and scratch, and remind you every minute how much holier you are than your neighbor.

If you want to put on a spiritual hairshirt this Lent, look for one that will help others rather than one that will irritate you.

Cyprian Ambulay

R. I. P.

BY SYDNEY J. ATKINSON, O.H.C.

The Father Superior brought back very sad news when he announced the death of Evangelist Cyprian Ambulay which took place on January 7th as the result of a hunting accident. Another hunter accidentally shot him in the bush not far from Ndambu, which was Cyprian's outstation. There was some difficulty in getting the body back to Bolahun owing to a native tabu against bringing a corpse across the hammock bridge over the Kaihar River. (These bridges are allegedly built by a flying "devil" and so there are many restrictions concerning their use.) However, they did reach Bolahun late that Saturday afternoon and, as is customary, the burial took place at once. Dr. Smyth examined the body and said that death must have been instantaneous.

In order to give his many Christian friends and members of the family a chance to reach Bolahun, the requiem was not deferred at once. The following Tuesday, the Prior, Father Parsell, sang the Solemn Requiem, which was just the day before Father Superior and Bishop Campbell had to leave for Freetown.

Over the years many readers of *The Holy Cross Magazine* and of *The Hinterland* will remember accounts including the exploits of Mr. Ambulay. He was an indefatigable worker and had a wonderful, bubbling sense of humor. He was a great hunter and parts of that hinterland area have seen Cyprian carrying his gun as he went about spreading the Gospel and shooting game "sweet chop."

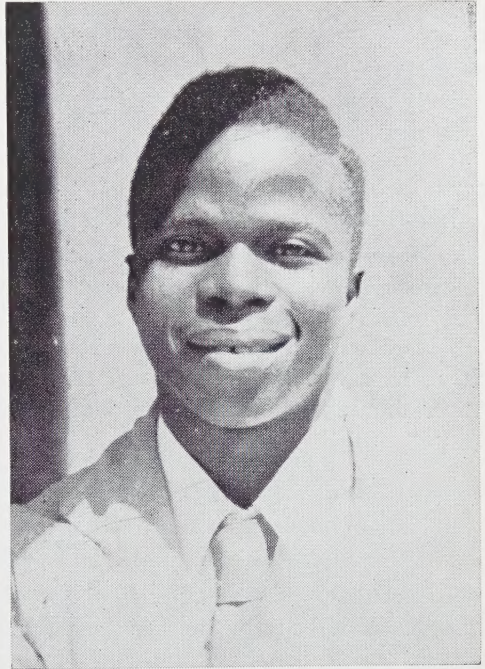
Cyprian Ambulay was one of the first boys to come to Bolahun and has worked faithfully with the Fathers through all the succeeding years. Father Whittemore recalls receiving a letter once from Cyprian when he was quite a young boy and at a time when he was living in a distant town:

"Yesterday I made my retreat, I did not work and I did not eat. This morning one lady ask me, 'Ambulay, what is this fever you have yesterday?' I tell her, 'This God palaver.' She say, 'Ah, this God palaver, it is too hard.'"

But the most famous of the Cyprian stories is the following which many of us have heard through the length and breadth of America. Ambulay's father was a very powerful chief back in the early part of this century. As far as he could figure out, Cyprian himself was born around 1910. His father's name was Mambalu and many other powerful chiefs opposed him. In 1913 (?) Mambalu's enemies sent him a false message that the President of Liberia wanted to see him in Monrovia but, as it was a peaceful mission, he was not to bear arms or be accompanied by soldiers. So he set out from his town with a great retinue. (I have talked with one of the wives that were with him that day and she claimed that he was accompanied by 200 wives alone, without counting porters and other hangers-on!) As they filed their way through the dense bush, they were suddenly set upon by warriors who scattered the retinue and captured Chief Mambalu. He was kept in chains for three days, tortured, and finally his body was cut up into small pieces and cast into the bush. One of the men who had a hand in this was Chief Kweilo.

In 1922 the Holy Cross Mission was started at Bolahun and, as we have already said, Ambulay was one of the first school boys to come. He was baptized and took the Christian name of Cyprian. He knew the history and background of his father, but he gave up all his rights as a member of the chiefly family in order to be a full time Christian.

One day a message came saying that Chief Kweilo was dying in his town and



ALAN NOLAS
Son of Cyprian Ambulay

wanted to be baptized before he passed out of this world. This was little short of miraculous as he had a very evil reputation; the rumor was "he eats people's hearts." It so happened that Father Whittemore was the only Father at Bolahun at the time; so he could not leave. He summoned Cyprian Ambulay who he knew was reliable. "Cyprian," Father said, "Gawa Kweilo is dying and wants to be baptized. Will you please go and attend to it?" He was asking the young man to go and baptize his own father's murderer! Cyprian's response was immediate: "Yessah, Fadda." And away he went. When he got to the chief's town, he found it was not going to be such an easy matter; he had to fight for the old man's soul. The town elders were up in arms at the idea that their chief should depart from the way of their forefathers. Why, if he were to be baptized in this strange God-palaver, the ghosts of their ancestors would come and humbug them plenty! Cyprian argued with them for a long time and finally won the day. The chief died a baptized Christian!

Those of us who have worked with Cyprian feel a sad loss, but, as Father Whittemore remarked when the news arrived: "If anybody was ready to go, he was." God grant rest to this noble soul!

Mr. Ambulay's wife and children survive him and, of course, there are innumerable relatives, descendants of Mambalu. One son, Alan Nalay, graduated from high school in November, 1954 and his father, who acted as Sub-deacon at the graduation Mass, made a most touching speech telling of how he felt as he saw his son going on to things that he himself had not dreamed of in his

own boyhood. Alan is now one of the teachers at St. Agnes' School.

In recent years, Mr. Ambulay has been living at Ndambu, a town which is about four hours' walk from Bolahun. There he has been faithful in catechising the local Christians, Catechumens and Hearers. He has also been making almost nightly visitations to nearby towns and once a month made a trek down the "big road" to Godelahun, preaching at all the towns along the way. It will be hard to replace this loyal son.



The Church Of Sweden

BY LARS BEJERHOLM

The peculiarity of the Church of Sweden is noticeable already by the fact that almost every citizen of our country belongs to her. Some "free-church" sects exist in the country but their membership is small, about 300,000 of the more than seven million inhabitants of Sweden. All the rest are members of the Church of Sweden. Methodists, Baptists, Pentecostalers and some local groups form the main bulk of the non-conformists. There are only twenty thousand Roman Catholics in the land, of whom only 25 percent are Swedes—the others are refugees and displaced persons. When you speak of the Church, therefore, in this country you mean the Church of Sweden. Many churches, especially in the rural communities, do not even have a name; everyone will know what you want if you ask where the Church is.

Seven million people are organized into 2,500 parishes, served by a little more than 3,000 priests. This will give some idea how ineffective the parochial work must be. Some city parishes have more than 50,000 nominal members. There are thirteen dioceses in the country, including the archdiocese of Upsala. Two theological faculties at the state-universities of Lund and Upsala train all of the clergy.

Until five years ago it was not possible for a Swede to leave the Church without joining a sect. Now pagans are allowed in the country, but extremely few have taken advantage

of this "privilege" to leave the Church. Roughly 95 percent of the people are baptized in the Church and over 90 percent are confirmed; 90 percent of the marriages are performed in the Church and all the funerals. There is no question about it that the Church of Sweden is the Church of the entire nation.

The Church is also established, and has been so since early medieval days. The relationship between the Church and the State has varied during the different epochs, but generally speaking the close relationship has been to the advantage of the Church. Today the opposite is probably true. The consequences of establishment can be summed up as follows: all the schools of the country have compulsory religious teaching, the textbooks and the actual teaching being under some sort of supervision of the Church. The school day begins with morning devotions, this being left to the initiative of the teacher, and so in many cases one would hardly recognize the devotions or teaching as representative of orthodox Christianity. Priests notice this when the children come to them for confirmation instruction. Economically the situation is complex. Formerly the people used to tithe to their Church; now they all pay for the support of the Church and the clergy in ordinary taxation. The State as such does not support

on the old duty of tithing into a yearly tax. The average Swede will not give this much thought—in his regular tax which is very high (Sweden being under the social-economic system), a small amount will go to the Church. But the mere fact that an amount is paid to the Church by every member makes it evident that all the people have the desire to support the Church. Old grants, lands and treasures given to the Church as a whole during previous periods, are gathered into a great fund from which support is given to extra-parochial work in the whole country and to meet needs that a new cultural situation gives rise to.

As to the government of the Church, His Majesty the King formally has a great deal to say. Thus the bishops are appointed by him, after an election by the clergy of the diocese. Three names will be submitted to him from which he appoints one. The ordinary rectors are also formally appointed by His Majesty, but the actual nominating and election is worked out between the parish and the Bishop. By and large the system works satisfactorily.

There is a general tendency in Sweden today to centralize all matters of government

in the Parliament in Stockholm. The bishops have a wide freedom in their sees but are somewhat afraid of making use of it. The Church has a Convocation that meets about every third year. All matters of ecclesiastical law are decided there. The Bishops meet in a House of Bishops and although the House of Bishops cannot formally promulgate any ecclesiastical laws, yet their influence is of paramount importance. In recent years they have taken to sending out pastoral letters on important topics.

I suppose that I could go on for pages giving this kind of general information, but it would be of little point. What has been said will suffice to give some broad idea of the official status of the Church in Sweden.

It would perhaps be more interesting for the reader if I gave an account of the life and work in a very ordinary parish of the Church. For one month last fall I was supplying for a Rector of a country parish. The parish is very much the ordinary type of parish and the following account can therefore be regarded as representative for the life and work of the whole Church. The parish has 3,000 members, that is to say, as many souls as live within the boundaries of



BAPTISM IN THE MEDIEVAL BAPTISTRY OF
ST. PETER'S CHURCH, MALMO
Notice the Baptismal Candle

the parish. The church was built in the 12th century and dedicated to St. Andrew. It is a truly beautiful church. The ceiling and the walls are all covered with medieval paintings, the consecration crosses stand out in brilliant red from the walls, Christ triumphant hangs on the rood cross, which is a beautiful relic from the 15th century. The church has several ancient chasubles and a few new ones. The chalice and paten are from the early 18th century, the pulpit a magnificent carved piece from the 16th century. Our pride is a statue of the Blessed Virgin Mary, also of medieval workmanship. She has a crown on her head, and in her lap sits the Blessed Child, in one hand holding a sceptre, in the other the globe.

There are two chapels in the parish—one is modern, built only fifty years ago, but the other one is 14th century and is rich in treasures. The name of the chapel is St. Arild, a very local saint.

Every Sunday one priest has the Hog-massa in these three places. During the summer there are daily services in the chapels, those places being summer resorts. Visiting clergy are in charge of them. At ten o'clock the two large bells, both medieval, rang for five minutes and then the service began with baptising a new infant. The priest was vested in alb and white stole, and the Godparents gathered at the font on the chancel steps. The entire congregation took part in saying the Creed and the prayers.

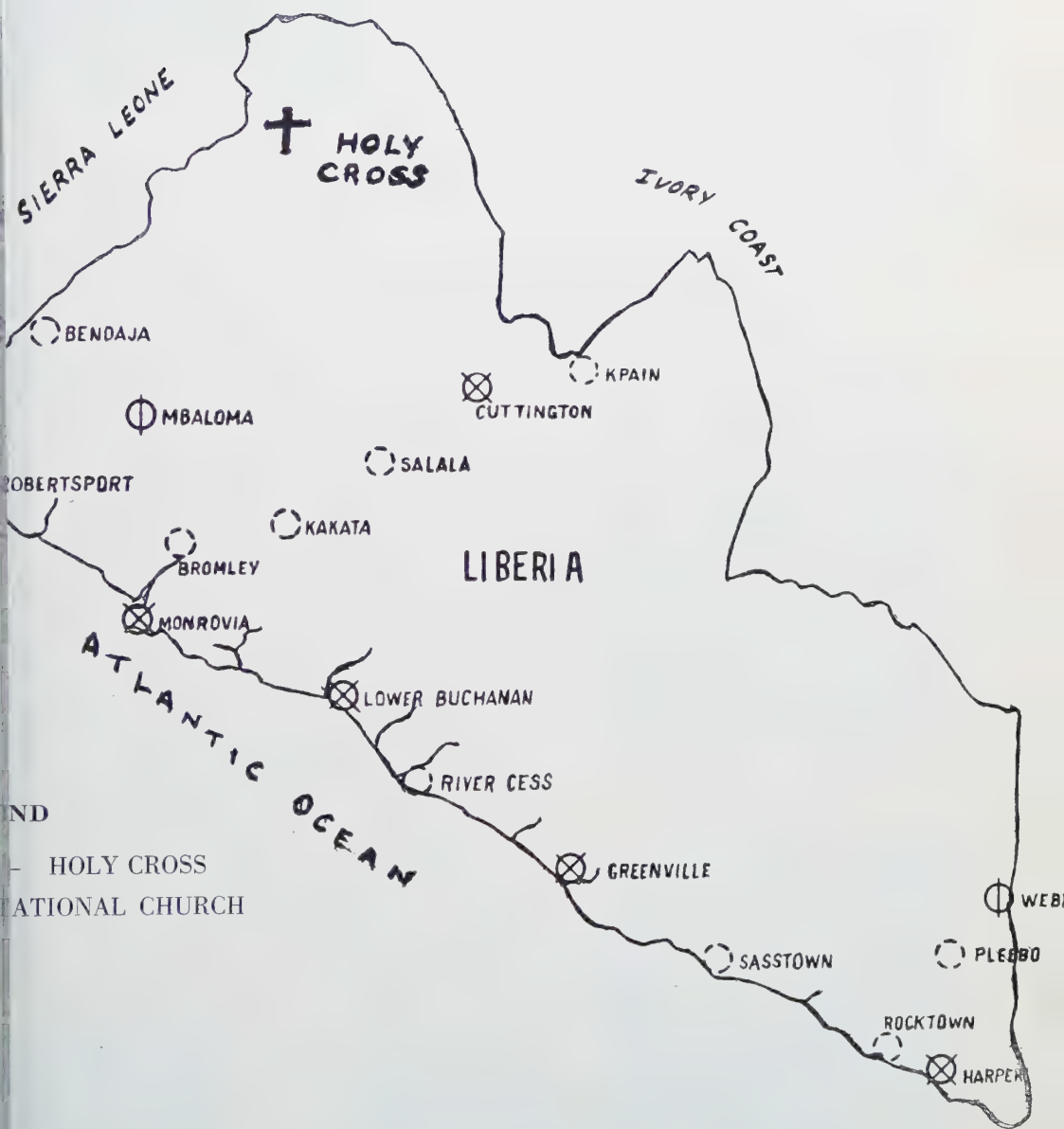
The High Mass then began with a Preparation, the priest being alone at the altar, vested in green chasuble—Canon Law prescribes the use of all the traditional vestments in the service—the Confession was said by all and absolution given. The Introit was then sung in Gregorian Chant, sung responsively by priest and the whole congregation. There are four series of official music varying with the seasons of the Church, and this music has to be sung in all churches. It is nearly all Gregorian Chant. Kyrie, Gloria, Collects, Epistle, Gospel and Creed then follow in rapid succession. The congregation stands when any portion of Scripture is read and responses in the Liturgy are sung by everyone with the as-

sistance of the organ. Even when the priest can't sing, the responses must be sung. Then went to the sacristy after the Creed to take off the chasuble in preparation for the sermon. Although I left on the alb and stole, normally a priest preaches in his cassock and a black cloak. The sermons are somewhat longer and keep more strictly to the Gospel for the day than is generally the practice in the Anglican Church. After the sermon, official documents are read: certain official documents from the Government, banns of marriage and prayers for the faithful departed. The bells are tolled for a while during these prayers for the departed. After this the Mass resumes with the Great Prayer for the Church militant, and then the chalice and paten are prepared by the priest. The Liturgy from now on is pretty much the same as the Anglican service, though perhaps a little more on the "high church" side. The altar rail is usually a semi-circle, and the people kneel here for communion. They are not allowed to touch the Sacred Species or the Sacred Vessels. With the sign of the Cross, the priest gives the blessing and high mass is over. Hymns are sung at much the same intervals as in English services, but are not of the English or Saxon type, but rather in the northern European chorale style, slower, more dignified and sometimes a little dull!

To the bewilderment of Anglicans, I must state that High Mass is often celebrated without Holy Communion being administered, somewhat like an Anglican ante-communion service. The frequency of this type of service varies from parish to parish. The tendency today is towards the full High Mass as described above every Sunday, the intention of Canon Law also prescribing it. But many parishes are far from the goal yet.

Altogether about 150 of the 3,000 members will come out to church on Sunday. This is a disgrace for the whole Church and indicates her great weakness. There is but little of the feeling of responsibility towards the parish church. Nobody in Finland would want to be without her, but as long as she is there and the mass is celebrated

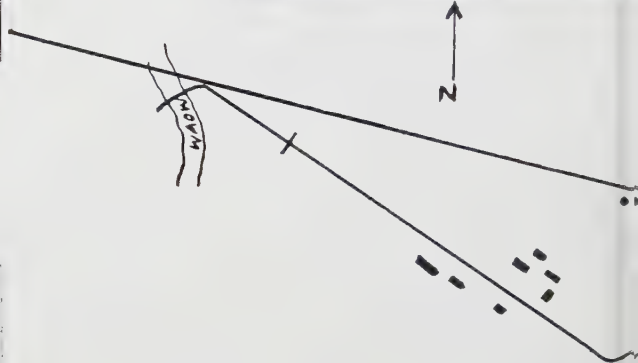
The Holy Cross LIBERIAN MISSION



*A Snapshot Report On Our Work
In Africa*



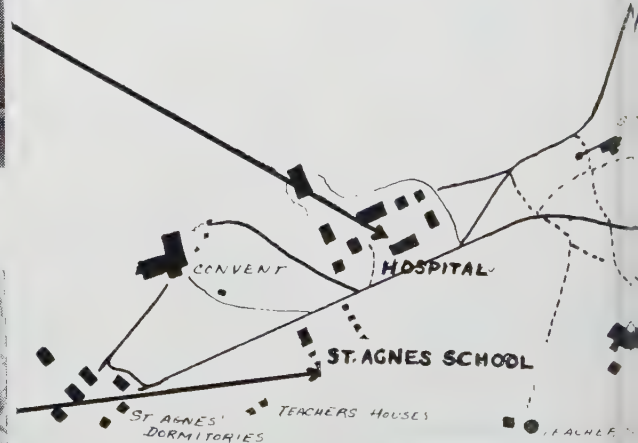
Raising the roof! Natives thatching hut in downtown Bolahun.



HOLY CROSS MISSION BOLAHUN, LIBERIA 1955



Care of the Sick—view of St. Joseph's Hospital compound.



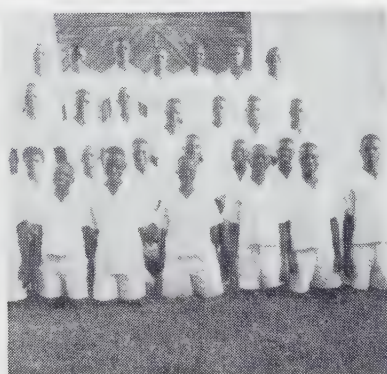
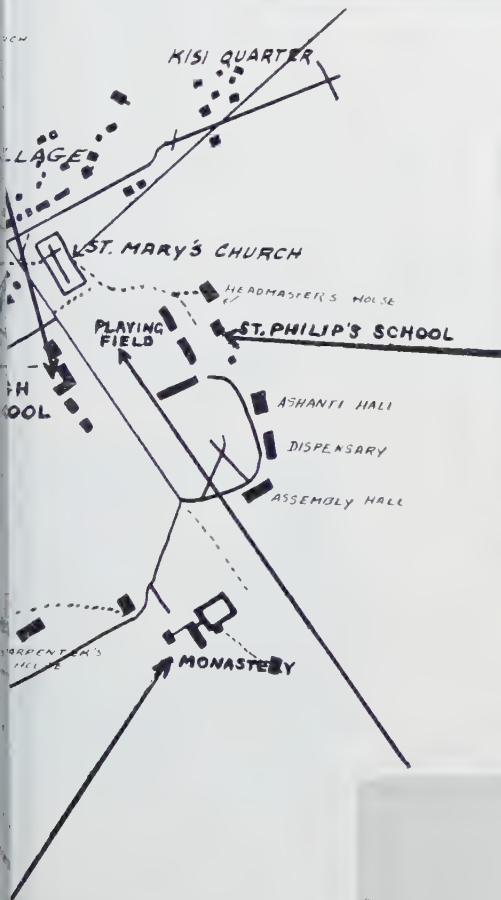
Bolahun Belles—St. Agnes School girls photographed with Bishop Bentley of National Council.



Rev. George



Confirmation—being conducted by Bishop Jones of Sierra Leone in St. Mary's Church.

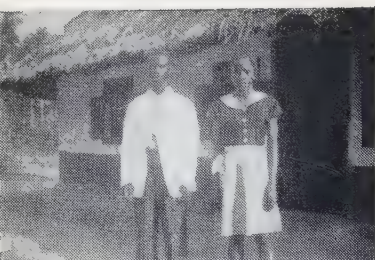


Graduation—Diploma Day for 8th Grade boys in St. Philip's Elementary School.

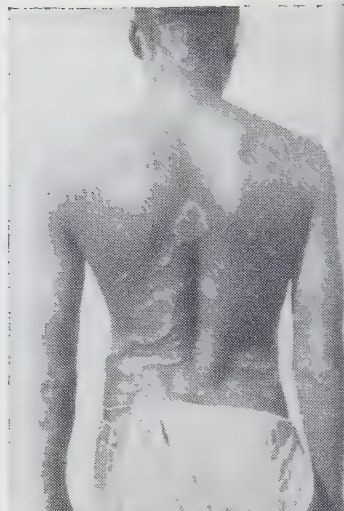


Sports—fiercely contested soccer game on the playing field.





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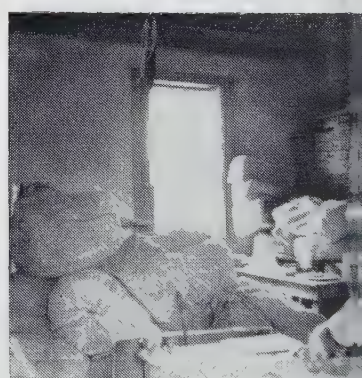
Tending the lepers: Mbalotah
the leper colony, "place of he-
ing."

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THE NEW RECTOR OF A COUNTRY CHURCH IN SKANE IS GIVEN THE CURA
BY THE LORD BISHOP

Here is the priestly procession on its way in

people don't care to come. History shows only too clearly that there is bound to be punishment for such an attitude.

The week days are full of activities. There are two women's organizations in the parish, meeting every second week, and the priest has to be present to direct. There has been a parish evening once a month, but attendance is small. During the period I was serving in this parish, there was a gathering for the old folks of the parish and practically all turned out for that. Two hundred received the Blessed Sacrament that day. The confirmation class meets for two hours a week and of course the priest teaches this class. Visiting takes much time, and unfortunately, the older clergy do not do much of this. The younger clergy do considerable calling and the people are friendly, though somewhat shy. The potential good coming from parish calling is tremendous. There is one other peculiarity. The Rectory is usually a small castle of twenty to thirty rooms, in which is also kept the local office of registra-

tion. This is a highly legal institution, not only for strictly Church registration, but for all other duties which in the United States is performed in the office of the town clerk. It takes considerable time to keep all of this in order, even if the priest has a secretary, which he usually does. But the unfortunate thing is that so many of the clergy, because of economic security in which any amount of money can be had for the upkeep of the church, rectory and parish house, and the actual and living support of the parishioners is not needed for keeping things going, retire to their hobbies or to their offices and become more like the town clerk than priests and missionaries of God's Holy Church.

Some few words of the ordinary people's attitude towards the Church must be added in order to complete this picture. The papers are generally very nasty in religious matters, denials and heresies are frequent. Whenever a scandal among the clergy occurs this is front page news. We have noth-

Church. Parliament has rather decided to ing of the attitude of sincere respect towards God and His Church that is so often found in the United States. It is typical that the word "God" will hardly be mentioned in Parliament, although our Constitution is written in pious language! The working class are to a shockingly large extent alien to the Church, and there doesn't seem to be any contact at all between the masses and the work of the Church. The work among young people is in desperate need of a new approach. With all this in mind, it must yet

be stated as a fact, that the Church has the general good will in the heart of almost every Swede. The occasional contact that everyone has from time to time with the Church inspires a certain veneration, a general high esteem and a benevolent attitude. And among a people that is so starved for religion the Church of Sweden has perhaps the best possibilities of any Church in the world for a revival. The responsibility for all this rests with the Clergy and the Faithful of our Church. I sincerely ask for your prayers.

End Part II.

The Augustinian Catena

CHAPTER XXXV.

Of the longing and thirst of the soul for GOD

1. Like as the hart desireth the water brooks, so longeth my soul after Thee, O God.

My soul is athirst for Thee, O God, the Fount of life: when shall I come to appear before the Presence of God?

O Fount of life, O Spring of living waters, when shall I come to the waters of Thy grace, out of this trackless and waterless desert, that I may behold Thy glory and Thy strength, and satisfy my thirst from the waters of Thy mercy?

I thirst, O Lord. Thou art the fountain of life, satisfy me. I thirst, O Lord. I thirst for Thee, the living God. O when shall I come to appear before Thy presence, O God?

Thinkest Thou that I shall ever see that day—that day of joy and gladness, the day that the Lord hath made, that we should rejoice and be glad in it?

2. O glorious and beauteous day, that knows no twilight, that has no close: in which I may hear the voice of praise and thanksgiving, the voice of exultation and confession: in which I may hear the gracious words: Enter thou into the joy of thy Lord; enter into the joys eternal in the house of the Lord thy God, where are joys great and unsearchable and without number.

Enter thou into joy without sadness, and uninterrupted eternal gladness; in which shall be wellbeing, and nothing at all that is noxious: where shall be all that thou desirest, and nothing undesirable.

There shall be life, that is life indeed, full of sweet and delightful, full of dear memories; there shall be no enemy attacking nor any enticement to evil.

There shall be perfect and complete freedom, free tranquility and tranquil joyful happiness, happy eternity, and eternal blessedness, the Blessed Trinity, the Unity of the Trinity and the Godhead of the Unity, and the blessed vision of the Godhead. And that is the joy of the Lord thy God.

3. O joy above joy! O joy that triumphs over all other joy, beside which there is no joy, when shall I enter into thee, that I may behold my God, Who dwelleth in Thee? Thither will I go, that I may see this great sight.

What is it that holds me back?

Alas! that my pilgrimage is prolonged. Alas! how often shall I be asked: Where is thy God? How long shall it be said: Wait and continue to wait.

And now, Lord, what is my hope? Truly my hope is even in Thee, O Lord my God.

or we look for a Saviour, even our Lord Jesus Christ, who shall change the body of our humiliation that it may be like unto His glorious body.

We look for the Lord, when He shall return from the marriage, that He may lead us into His marriage feast.

Come, O Lord and do not tarry: Come, Lord Jesus Christ, and visit us in peace: Come, and lead the captives out of the prison-house, that we may joy before Thee with a perfect heart.

Come, O our Saviour; come, Thou Desire of all nations, show us the light of Thy countenance and we shall be saved.

Come, O Light, O my Redeemer, and deliver my soul out of prison, to the glory of Thy holy name.

How long shall I, poor wretch, be tossed about in the waves of this mortality, crying to Thee, O Lord, before Thou hear me?

Hear my cry, O Lord, out of this great sea, and guide me to the haven of eternal felicity.

Blessed are they, O Lord, who are guided by Thee through the perils of these waters and are made worthy to attain to Thee, O most safe haven!

Truly are they happy, who come through the ocean to the shore, through exile to their native land, out of the prison-house to the palace, to be blessed in their desired rest.

They are to enjoy for evermore that reward of perpetual vision which here they have sought through many tribulations, and now, in happy delight, have attained.

Verily, they are blessed, thrice are they, who, set free from all ills, assured of that fadeless glory, are made worthy to come to thee, O realm of beauty!

Eternal Kingdom, O kingdom of all the ages, where is light unfailing, and the peace of God that passeth understanding; in which the souls of the Saints rest, and everlasting joy is upon their heads.

For they shall obtain joy and gladness, and sorrow and sighing shall flee away.

O how glorious is that kingdom, where all Thy Saints reign with Thee, clothed

with light as it were with a garment, with a crown set with precious stones upon their heads.

O kingdom of eternal bliss, where Thou, O Lord, the Hope of the Saints and the Diadem of glory, shalt be seen face to face by the Saints, rejoicing them all with the peace that passeth understanding.

For there is infinite unending joy, gladness without sadness, health without sorrow, the highway free from hardship, light without darkness, life without death, every good thing without any evil.

There youth never grows old, there life knows no end, there beauty never fades, there love never grows cold, there is health without pain, there travel without toil, there pain is never felt, there sighs are never heard, there nothing sad is ever seen, there is all joy, there is no fear of ill, because there is possessed that height of beatitude, the vision of the Lord of Hosts, face to face.

6. Happy and blessed are they, who out of the shipwreck of this present life, are found worthy to attain to such great joys. Unhappy, Alas! are we, poor wretches, who in the midst of the devouring waves and storms of the sea of this world are painfully rowing our boat not knowing whether or not we shall be strong enough to reach the haven of salvation.

Unhappy we, whose life is spent in exile, whole life is in danger, whose end in doubt, for indeed we know not our end.

For all our future is in uncertainty.

Still do we battle with the billows of the sea, we sigh for thee, O haven of the sea; We see thee, O fatherland, abode of peace and safety from afar, we gaze upon that bright home; from this sea we salute thee, from this vale of woe we sigh to thee, and press forward, weeping, if that by any means we may attain to thee.

7. O Hope of the human race, O Christ, God of God, our Refuge, and our Strength, whose light like the star of the sea, sends its rays from afar to lighten our eyes in the gloomy wrack of the storm, that it may direct us to Thee, the true haven.

Guide, O Lord, our vessel, by the rudder of the Cross in Thy right hand, lest we perish in the billows, lest the tempestuous waters engulf us, lest the deep swallow us up.

By the hook of Thy cross draw us out of this sea to Thee, O our one and only Comforter, whom from afar we behold, O morning Star, O Sun of Righteousness, whom now our tear-dimmed eyes can with difficulty discern, waiting for us on the shore of our heavenly home.

8. Behold, Thy redeemed ones cry to Thee: but now we are exiled from Thee, al-

though with Thy precious blood Thou hast redeemed us.

Hear us, O God of our salvation, Thou that art the Hope of all the ends of the earth and of them that remain in the broad seas.

Our life is a voyage on stormy waters; Thou standest on the shore, look upon our perils, save us, for the honour of Thy name.

Grant us, O Lord, so to go forward, and hold the middle way, between Scylla and Charybdis, that, escaping both perils, we may save the ship and the merchandise and so come safely to port.

(To be Continued)

More And More Words

BY JOHN S. BALDWIN, O.H.C.

(This is the concluding article of a series considering the junior high school resource book *More Than Words*, published by the Seabury Press. Cloth. \$2.50).

When Humpty Dumpty made his words do extra work he always paid them extra. But, if he had to pay for the strange new uses in *More than Words*, he would soon have been broke. (Not that Holy Cross Fathers could fault him for that.) But if only his money had gone to defining the right words! It's all very well to explain what *canticle* means, or *collect* (so that the Scotchman won't be scared!). But why leave out *Communion of Saints*, *Matrimony* (!), *Orders*, *Unction*, *Virgin Birth*? With all the King's men we spring to pick these up and put them in place again, and some others with them. May we hope that your new edition will contain them all?

Body: Your body is the "house" that you live in. It is also your "TV" by which you send messages to other people, and get word back from them, and your "tools" with which you work. When we talk to reach others, we use parts of our body—tongue, lips, vocal chords, lungs, ears, and (we hope) brains. Even when people do not talk we can often guess what is in their minds by the look on their faces and the motions of their hands. If we had no bodies, how *would* we com-

municate with each other? How would we do anything at all? Our bodies are our means of acting.

Jesus still has a body like ours, a genuine human body. He took it with Him when He went into heaven. But He also expresses Himself here on earth through His Church (not the building, but the family of disciples). So we say that the Church is His *body*. We mean that He speaks through it as you speak through your lips and that He acts through it as you act with your hands. When the Church baptizes a baby, it is really Jesus who does it, only we are His lips and His hands. He uses the Church (the way we use our bodies) as His means of speaking and acting.

But, when we say that we receive His Body in Holy Communion, we mean something more. When the bread is consecrated it does become a "house" for Him to live in and His means of acting on our souls to give us life. But it becomes more than that. Mysteriously, but really, it becomes our Lord's living Body—that same living *human* Body that He took with Him when He went into heaven. How can that be? All that

e know is this: after Jesus rose from the dead, His body, though real, *could be invisible*. So in Holy Communion it is not just bread you are receiving, but *Jesus Himself*. And Jesus comes to you not only as God but *as Man*. Remember Who your Guest is, and ask Him to make your heart clean. (See also our comment under *Easter and Ascension*).

Born again: There are two ways of coming into a family: being born, and being adopted. God adopted you into His Family when you were baptized. Only Jesus is God's natural ("begotten") Son. All the rest of us are adopted. But, when God adopts you, He doesn't just make you welcome, He puts *new life* into you. Because of that new life we say that in Baptism we are "regenerated," that is, born again.

Communion of Saints: When we were baptized we became *members* of Christ—parts of His body. We are joined to Him the way your hand is joined to you. But all parts of the body affect each other. If your finger got infected it might send poison through your body. Or, the other way around, your healthy body might send health to that finger to make it well. So it is with us who have been baptized. We are all connected together, we and our brothers who have died—both those who are already in heaven and those who are preparing to enter. Every time you are brave and generous, you make us all stronger. Every time we are brave and generous, we strengthen you. The people who do the most to make us stronger are the *saints* in heaven. But in the Bible, believe it or not, even we beginners are called saints. So our sharing together is called the Communion of Saints. *Confession* of course means owning up, talking on yourself, making a clean breast. When some friend of yours does that, you love and respect him all the more: he acted like a man: now you know for sure that you can trust him. You do not have to follow his example—nobody would want to force you to confess. But, if you have something on your conscience, you will feel lots happier if you tell it. There are several ways to tell. You may kneel down in your room at home and tell it secretly to

God. This is good. You may have your particular sin in mind when you say the General Confession along with everybody else in church. This too is good. If you want to, you may tell it also to your mother, or your father, or anybody else you love and trust. This is better, because our parents' understanding is one of God's loveliest gifts. Finally, if you want to, you may ask any one of God's priests to "hear your confession," that is, to listen while you tell your sins to God. This is better still, because, when you finish, he can give you God's *answer*: he can say, "By His authority committed unto me, I *absolve* thee from all thy sins." Then, if you confessed sincerely, you will *know* you are forgiven.

Contrition is the *Christian* way to be sorry for our sins. Unfortunately there are other ways. Study this list and pick out the Christian motive:

"I am sorry for what I did: because it got me into trouble; because it made me sick; because it made the kids mad at me; because it makes me feel ashamed; because it was against God and He has been good to me." Which is the Christian motive? What is the matter with the other four?

Christian sorrow for sin is called *contrition*. Here is a prayer to express it: "O God, I am sorry that I have sinned against Thee who art so good; forgive me, for Jesus' sake, and I will try to sin no more." Would you like to learn that by heart?

Defense: Is it ever *right* to fight? Certainly no Christian wants to. But could you ever be in such a jam that *not* fighting would be worse?

Suppose you are alone and somebody suddenly attacks you. You have no way to call for help. Must you fold your hands and let him beat you up? Or may you stand up to him and fight?

Suppose you see a big bully beating up a little child. You are the only one around, and you have no way to call for help. Must you stand there and watch the child get hurt? Or may you use your fists and save him?

Most Christian teachers, all the way back to Jesus, have answered: "In a jam like that you may fight: not because fighting is good, but because the alternative is *worse*." Then

they hurry on to say: "But try every other cure *first*: fight only as a *last resort*. And make sure that you fight only in *defense*, never to take *revenge*. Revenge comes from hate; so revenge is wrong always.

Envy means being sorry some one else has more than you do: a mean sin: it isn't even fun.

Fall: When God first made human beings He made them perfect. God never spoils anything He makes. But human beings aren't perfect now! At least, how many perfect ones do you know? What happened to spoil us all? We do not know exactly. The story of Adam and Eve may be only a parable, but the *point* of that parable is true. Long ages ago *something happened* to our *race*: mankind chose the wrong road, the road away from God: of their own free will men and women turned their backs on God and chose to live for themselves. We have been spoiled brats ever since. We seem to enjoy choosing wrong. The "something that happened" to cause that is called *the Fall*. But our Fall is different from Humpty Dumpty's: *our* King can put us together again. (See *Original Sin*).

Flesh: Usually, as you'd expect, it means "body" or "meat." But in the Bible it has also some unexpected meanings: "All flesh" means "all living things" or "all human beings." "The Word was made flesh" means "God the Son became human." (You will understand that better if you look up *Word*.) The "lusts (desires) of the flesh" mean *sinful* desires, not only of our bodies but also of our *minds*: for instance, wanting to have our own way, wanting to prove I was right when I know I wasn't, wanting to make somebody else look silly, wanting revenge, etc.

Image: In the Bible this word is used in two important places. The first (Gen. 1.27) is, "God created man in His own image." This does not mean that we look like God. (It couldn't, for God is invisible and doesn't look like anything.) It means that we are just the tiniest bit like Him in our *souls*. The way we know and love and choose is a faint reflection of the way God knows and loves and chooses. This makes it possible for us to become God's friends.

The other (Ex. 20.4) is the Second Commandment, "Thou shalt not make to thyself any graven image." If you were a sculptor you could make an image of God out of wood or metal or stone. But there is a much quicker way: to make an image of Him *in our minds—to make up your own idea* of God. Anybody can do that. And it is just as bad, because our made-up ideas of God, even if they tell part of the truth about Him, *never tell the whole truth*. Suppose I tell only part of the truth about you: suppose somebody asks me what you are like and I answer, "Well, he wouldn't steal your watch." Would you be pleased? Neither is God pleased when we tell only part of the truth about Him. But that is what happens when we make up our own idea what He is like. That is what He forbids in the Second Commandment. We break that Commandment, not by using statues in Churches (people use them just as we use stained-glass windows), but by making up our own idea of God. We get the *true* idea of God from Jesus, because He *is* God in human form. God reveals Himself to us in many ways, but in His own human life we see Him perfectly—as perfectly as human beings can.

Matrimony or *Marriage*: its outward sign is the contract: a baptized man and a baptized woman solemnly promising to be true to each other as husband and wife, no matter what happens, until they are parted by death. Its inward grace from God is power to keep that promise, to be gentle, patient and generous with each other, and to bring up their children to know and love God.

Means: hard to explain but important because a sacrament is a means, not just a sign. You drive nails by means of a hammer; you send a message by means of telegraph or telephone; the doctor makes you well by means of medicine; you travel by means of car. The means is what you *use* to do it, the thing you do it *with*. So God adopts us into His Family by means of Baptism. He feeds our souls by means of Holy Communion. He forgives our sins by means of Absolution and so on. The sacraments are not only *signs* to tell us what God is doing, but also *means* by which He does it, the tools He does it *with*.

Member: This word has changed its meaning. Nowadays we talk about the "members" of our scout troop or our club, meaning the kids who belong. But in the Bible it means something quite different: it means *the parts of a human body*: your arms, legs, head, back, etc., are your "members." When we say that in baptism we become *members of Christ* we mean, not just that we join the Church, but that we are joined to Jesus as your hand is joined to you: we are parts of our Lord's body. He can use us for his work just as you use your hands for yours. He is the Head and does the thinking: we are hands and feet for Him. So long as we stick to Him, He can give us His new life. But the *test* of our union with Him is our union with each other.

Occasion: Clever detectives catch their men by setting traps. When the robber walks across a certain line he breaks a ray and calls the cops himself. An occasion is a trap to make you sin. You go around with certain kids and lo and behold you've done things you never meant to do. You read certain books or look at certain pictures and your mind is full of thoughts you don't want. You have walked into a trap. Those books or pictures or companions were *occasions* of sin. Can you think of other traps? traps to make us drink too much? to get us addicted to drugs? to make us covet? to make us waste money? The devil's favorite trap begins with I: "For Satan finds some mischief still for . . . hands to do."

Orders or Ordination: When the bishop lays his hands on a man to make him a minister we say he is *conferring Holy Orders*, that is, passing on to him the power and authority to speak and act for our Lord. If the bishop passes on just the power to preach and baptize, the man becomes a deacon. If the bishop passes on also the power to celebrate Holy Communion and to give Absolution and blessing, the man becomes a priest. If the bishops pass on also the power to confirm and ordain, the man becomes a bishop. The Prayer Book services for conferring Holy Orders begin on page 529.

Original Sin: This is the old and rather clumsy name for a very familiar thing: we are none of us perfect: we are all a little

spoiled: some of us are very much spoiled. We seem to *enjoy* choosing wrong. We can't seem to do right any length of time no matter how hard we try. This badness inside us, this "lower self" of ours, is called *original sin* because it is inherited. (You may understand it a little better if you look up *Fall*.) The psychologists cannot cure it. God will cure it little by little if we use His appointed means.

Other Gods: Of course there is only one real God. But, if you let something else be the supreme thing in your life, then we say that that is your "god," because you have put it in God's place. For many people the one thing that really matters is money. It isn't wrong to like money: it is wrong to like it so much that you can't think of anything else. When that happens, money is your *god*. Other people make a "god" of pleasure or glamor. Not that it's wrong to be glamorous or to have fun, but just that it ought not to be the only aim of your life. To other people the great thing is to be famous—to get their names in the headlines and all that. It isn't wrong to be famous: it is wrong to care so much about it that you care about nothing else—to let fame be your god. Others go all out for power: in their families, on their teams, in their clubs, they must be the boss and everybody else must obey them. Well, if you have the gifts of a leader, it isn't wrong to want to lead. It is wrong to let that be your only aim in life—to let Power take the place of God. If you let any of these "gods" take you over, how much will you care about the other nine Commandments?

Penance has two meanings packed in one bag: (1) it is the old name for confessing to a priest so that he can give you absolution; and (2) it is the "little something" that the priest asks you to do to prove that you are sorry for your sins: usually it is just to say a prayer.

Pledge: The Prayer Book says (p. 292) that a sacrament is a *sign*, a *means*, and a *pledge*. In that sentence "pledge" means *proof*. Your baptism proves that you really are God's child. Your confirmation proves that you have received the Holy Ghost. Absolution proves you are forgiven. And so on

with all the sacraments. They are not just symbols to give us an idea: they are also the *means* by which God *does* things inside us, and the *pledge to make us sure* they have been done.

Pride: There are two ways of being proud: a boy can be proud of his father, or he can be proud of himself. Which do you prefer? How do you feel when somebody talks and acts big? Now notice a strange thing: we *think* we are proud of being strong, or good-looking, or smart. But really we are proud of being *stronger*, or *better* looking, or *smarter* than somebody else. In other words, pride makes us rivals, and rivals soon begin to hate. Dig just a little further down, and you will find that pride is the *root*, not only of hatred, but of all other sins too. And we cannot possibly cure our own selves. Or rather, if we could, we'd be so proud of it that nobody could stand us. Only God can cure us of being proud. The first medicine He gives us?—to ask us to look at our *own* faults.

Substance in the Nicene Creed means what God really *is*. So, when we say that Jesus is "of one substance with the Father," we mean that Jesus is just as much God as the Father is. He doesn't just represent God or resemble God or act for God. He *is* God, really, truly, all the way God. He is God the Son who for love of us came down from heaven and "was incarnate," that is, became human. But when He became human He didn't stop being God. He is really God and really Man, both at the same time. So in the Creed we say that Jesus, who "was made Man," is still "of one substance with the Father."

Unction: Jesus told His disciples to heal the sick. They often did this (Mark 6.13) by anointing them with oil. St. James (5.14-16) says that if we are sick we too may ask the elders (priests) to anoint us. He *advises* us first to confess our sins, and the prayer Book (p. 133) gives that same advice. The reason is that, if we have sins on our conscience and *keep them locked up* inside us, they may make our sickness worse. The sensible thing is to make a clean breast and receive absolution. Then when the priest

anoints us with oil our Lord's power can heal us, body and soul. We should also of course obey the doctor, because Unction is meant to bless his work, not to take its place.

Virgin Birth: You know how babies come. And you know that every ordinary baby has to have a father and a mother. That's a "law of nature" or, as we Christians would say, that is the way God, who made "nature," planned to have babies come.

But in the Creed we say that Jesus came a different way. We say that His mother was a virgin: that is, that He was conceived without a human father; that Joseph was only His *foster*-father; that His real Father is God. And the Bible (Matthew 1.18-23; Luke 1.26-38) says the same.

Can this be true? "Nature" and its "laws" come from God; so of course God can change these laws if He wants to. But why should He want to? Was there some very big reason?

There was: first, to remind us *Who* Jesus *is*. The law of nature states how ordinary babies come. But this Baby was not ordinary. He was different from any other baby that has ever been born before or since. This Baby was *Incarnate God*. He was really human, but in addition He was really God. He was *God and Man*, both at the same time. The law of nature does not say what happens when God is born as Man; for God was born only that once. His birth is the most tremendous thing that ever happened; so we need not be surprised that it happened a different way.

Besides, if Jesus had come the usual way we would have thought that our race had *produced* Him. (Indeed, we could think that any day we might produce another Jesus or several more!) And, if we produced Him *we* could take the credit for everything He did. And that would be the same as saying that we redeemed ourselves.

But we didn't redeem ourselves, because we couldn't. If you want to pull yourself up off the floor, you have to take hold of something up above you. If you want to be pulled up out of sin, you have to take hold of God. It was God who came to rescue the human race. The human race did not pro-

duce its Savior. All we did was receive Him. He was born without a human father to remind us of that fact.

Since we just received Him as a Gift, we ought to thank Him. One way to do that is to stand up boldly and say what really happened when He came: that He was "conceived by the Holy Ghost, born of the Virgin Mary."

Word: We use words to express ourselves, to tell people what we mean. So does God. He put the ideas into the minds of men who wrote the Bible, so that what they wrote is really a Word (message) from God. But no words are good enough to tell all that God means. So about 1950 years ago God expressed Himself in human form—God the Son became Man and took the name Jesus. Jesus shows what God really is, because Jesus is both God and Man. So St.

John (1.1) calls Him the Word—the perfect Expression of God. Later (1.14) he says, "The Word was made flesh," meaning "God the Son became really human."

World: Usually it means the universe, or the earth. But in "God so loved the world" (John 3.16) it means "all people." And in "sin, the world, and the devil" (BCP p.280), and "this wicked world" (p.283) it means "the influence of all the people who don't care." In spite of their not caring, God still loves them all.

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Would you like to have this and the two preceding articles in pamphlet form? Have you discussed this whole problem with your rector and teachers? Please send your suggestions and comments to Fr. Baldwin, O.H.C., Box 1296, Santa Barbara, California.

## Book Reviews

BY SYDNEY J. ATKINSON, O. H. C.

THE LIFE OF JESUS CHRIST by J. W. C. Wand. (Morehouse-Gorham: New York, 1955) pp. 208. Cloth. \$3.40.

Back in 1915, Dr. Francis J. Hall said in his book *The Incarnation* in his great series *Dogmatic Theology*: "An adequate life of Christ—one which is at once truly spiritual, and equally and accurately historical and psychological, based upon the interpretation that the Holy Spirit enabled the apostles to make and applying the theological knowledge thus gained to a right understanding of our Lord's acts and words—would in turn be of the greatest help in enriching and fortifying Catholic theology. And such a life cannot be produced until some one appears who unites in himself the manifold qualifications above described, and can utilize them in a devout spirit, with careful skill and just proportion. Such an one will necessarily be a loyal disciple of Christ, and will occupy the Catholic standpoint. And he will consciously depend upon the supernatural assistance of grace in his undertaking." (Page 331).

Here, I believe, we have such an author and such a work. Dr. Wand, the recently retired Bishop of London—retired only in the sense that he is no longer Diocesan!—brings sound churchmanship and scholarship together to produce "an adequate life of Christ." Since he also combines with the foregoing attributes a rare sense of humor, his book is highly readable.

Chapter 1 is made up of four parts which deal with our sources—both secular and Christian—and with the reasons that have impelled men to write lives of Christ. The Bishop traces the rise and fall of the attempts to portray a merely humanistic Jesus which were characteristic of the Liberal Protestant schools of thought. These were "countered by A. Schweitzer's *Quest of the Historical Jesus*" which showed that "there was at least as much evidence for regarding Him as a fervent Apocalyptist . . ." The author then goes on to consider the theological implications, the supernatural elements which cannot be explained away, even after "care-

ful examination of the documents," and the "demythologizing" technique advocated by Professor Bultmann. In short, he gives us a good resume of the various approaches taken by scholars and writers. But Bishop Wand states his own position when he says: "Jesus was both Son of Man and Son of God. It is from that point of view that we must write of Him today." And he proceeds to give a simple and yet penetrating biography of our Lord which every one ought to read.

Collating the materials we have in the four gospels, he tells "the old, old story of Jesus and His love" in language which falls easily on modern ears—nothing stilted or forced. Occasionally he makes a digression to point out a difficulty in synthesizing the various strands of tradition, but he makes no serious break in the total narrative. This makes up the material of Chapters 2 to 13. Chapter 13 is a summary in which Dr. Wand evaluates what has been presented and brings us to our knees beside St. Thomas, "who was something of a rationalist in his day," to join with him in his cry, "My Lord and my God."

This book should be found on the shelves of every home, school and church library.

UNDERSTANDING JESUS CHRIST  
by McEwan Lawson. (Seabury Press:  
Greenwich, 1955) pp. 185. Paper. \$2.25.

This author has taken great pains in getting detailed information about the ways of living and the customs of the time of our Lord. He gives an excellent account of day by day life as it must have been in Nazareth at the beginning of our era. In fact, you almost feel that you are reading an eyewitness account. The same is true of his presentation of the build-up of Jewish nationalistic feelings. For a graphic background, this book ranks high.

But, when it comes to the central Figure, Christ Himself, one is constantly aware of hesitation and hedging on the part of the author in coming right out and asserting the great Incarnational truths as we have them enshrined in the Nicene Creed. In his first paragraph he makes reference to some of the

stories that have come down to us about Jesus' childhood as recorded in the apocryphal writings and then writes, "But the earliest records state quite simply that Jesus grew up in Nazareth . . ." By his omission of the canonical birth records, the author tacitly relegates them to a position on a par with the apocryphal writings. And so it goes through the rest of his book. He talks glibly and interestingly of what Jesus' convictions were or of how He moved people by His words and presence, but never says in so many words that Jesus was born of a Virgin or that He rose again *in the flesh*.

Mr. Lawson has much to say about the psychological preparation of the Jews. In fact, it is a serious defect from a purely literary point of view that, when he has led his readers through the events of Jesus' passion and death and is ready to confront them with the fact of the resurrection, he has to take several pages to make a review of Jewish history to show what kind of an impact all this can be expected to make on the Jewish mind. This is all very interesting (and, incidentally, extremely well done) but does not lead us to the expected Christian message that Christ is risen. Near the end of the book, the author tells of the ideas that various personages had of Jesus, who thought they had rid the world of a mistaken fanatic. About the disciples he says, "They thought that Jesus was dead and buried in a tomb. But they too were wrong. Gradually, they became convinced that He was still with them." But he always side-steps *how* this was accomplished. From the fact that he equates the appearances on Easter Day with the later ones to Stephen and Paul, one is forced to the conclusion that the Resurrection is an event merely of the mental sphere. The Ascension is never mentioned.

Undoubtedly there is much in this book that is useful for teaching and exegesis, but it is not one to put in the hands of the unwary. It is also distressing that a work which is so reticent in proclaiming the truth of the orthodox faith is being published by a press which, rightly or wrongly, has been called the official press of P. E. C. U. S.



BELIEF IN THE TRINITY, by Dom Mark Pontifex. (Harper: New York, 1954) pp. 91. Cloth. \$1.50.

Here is a short but excellent treatise on one of the cardinal tenets of our faith, about which thinking is apt to be very fuzzy. It is good to have such a book, perfectly reliable as to orthodoxy (the author is a monk of Downside Abbey), but yet perfectly clear as to expression.

First, in Chapter I Dom Mark deals with *Belief in Mystery* and discusses the place that human reason plays in faith. Then he states in Chapter 2 as simply as such an exalted subject will allow the *Doctrine of the Trinity*, with ample references to various Councils and to St. Thomas's *Summa*. The title of Chapter 3 is *Terms to Express God* in which he makes theological words seem less formidable, although he in no wise minimizes the basic problem of expressing the Infinite in finite terms. Two closely reasoned chapters follow which deal with apparent contradictions in the doctrine, but they repay careful reading. The last chapter *Value of the Doctrine* might be expected to wander off into vague generalities but keeps up the same practical tone of the previous chapters. He quotes from St. Thomas, beginning, 'Adoptive sonship is a likeness of eternal Sonship,' and then goes on to say, "The sentence we should especially notice here is all that has been done in time is a likeness of what has been from eternity,' that is to say, all that has been created in time has its archetype in a true sense in the Being of the eternal God. This is a sentence which throws vivid light on the value of human life and endeavour. There is nothing trivial about the purpose of human existence . . ."

To criticize the format of a book which has such outstanding content may seem petty, but it does seem to me that a wider spacing of sentences would make for easier reading. At first glance, one is faced with what seem to be solid paragraphs and that is somewhat of a discouragement to beginners (of whom I hope there will be many readers). An index and bibliography would have been valuable too.

SMOKE ON THE MOUNTAIN by Joy Davidman. (Westminster Press: Philadelphia, 1954) pp. 139. Cloth. \$2.50.

All the negative "thou shalt not's" of the Ten Commandments are generally looked upon with great disfavour by the modern world. But here is a writer who feels—and shows—that they have a place in the day-to-day living of the 20th Century. Miss Davidman writes from a favourable position: she was brought up in the Jewish tradition but later embraced Christianity; and she has evidently caught and preserved the best from both traditions. Added to this, she has a keen insight into human foibles which make her remarks most penetrating.

She begins with an introductory chapter entitled *The Sin of Fear* which takes a very definite crack at the type of Christianity which is based solely on law. Then ten succeeding chapters are devoted each to one of the Commandments. Perhaps one of the funniest sections is in the chapter on keeping the Sabbath Day holy: a Martian student makes a quick survey from his flying saucer to find out what Earth inhabitants do and comes to some very amusing (and deflating for us) conclusions as to what the seventh day means to us. A keen analysis is made of the breakdown of modern family life under the heading of "Honour thy father and thy mother." Finally, Chapter 11 *Light of Light* ties together what has been said in previous chapters with a consideration of the Christian law, "Thou shalt love . . ."

I am sorry to be so late in reviewing this book but maybe it will cause some of our readers to get it for Lent reading. I hope so. Although written in a very easy style, this book has many goads in it which make one do not a little soul searching.

THE DEAD SEA SCROLLS, by Millar Burrows. (Viking Press, N. Y. 1955) pp. xv + 435 + 10 plates. Cloth. \$6.50.

Perhaps never before has an endeavour of scholars had such a repercussion on the popular mind. Everybody seems to know about the Dead Sea Scrolls, but most of the information is hit-and-missish. Edmund Wilson's article in *New Yorker* roused gen-

eral interest, but naturally it could not cover much of the work and results, and it was written with a decided "slant."

Professor Burrows was Director of the American School of Oriental Research at Jerusalem in 1947 when the first scrolls were found and has had a first hand connection with the whole problem almost from the beginning. But all the way through he writes with true scholarly caution and does not seek to put anything across because of the uniqueness of his position. He discusses quite impartially the various theories which have been presented by many scholars and describes the events which took place as dispassionately as possible.

Part One, made up of three chapters, gives a review of the history of the finding of the scrolls and of the controversies which later arose. The problems and exciting adventures which confronted scholars at a time when hostilities were open between Arabs and Jews makes more fascinating reading than most "thrillers." Having dealt with physical difficulties, the author then takes us in Part Two into the wars of the theorists and they prove just as exciting. Part Three is more difficult going for the reader as much of it deals with complicated historical relationships and dates, but it is important if one is to evaluate the importance of the scrolls. Part Four is of great interest as it discusses the origin, history, organization and beliefs of the community of "covenanters" at *Qumran*. Many theories have been advanced as to its connection with Judaism and/or Christianity. Dupont-Sommer gave an interpretation which robbed Jesus of His unique position and Wilson's article gave the same impression in *New Yorker*. Burrows takes up this matter and in Part Five *The Importance of the Dead Sea Scrolls* he says, "There is no implication in the Dead Sea Scrolls that the teacher of righteousness had himself accomplished a redemptive work in any way comparable to the saving work of Christ." Part Five is worth reading just by itself. Finally, in Part Six, Professor Burrows gives translations of the major manuscripts which have been so far deciphered, with the exception of the

Isaiah manuscripts which, because of their close adherence to our traditional texts, need not be reprinted.

Here in one volume are included all the main events, controversies, translations, etc., which pertain to the absorbing Dead Sea Scrolls. It is truly a gold mine of information. Of course, things are still popping as far as the scrolls are concerned, but Professor Burrows brought his materials right up to date at the time of writing—the Spring of 1955. He criticizes, for instance, the possibility of an earlier dating of the Fourth Gospel as a result of the findings at *Khirbet Qumran*.

## TWO LENTEN BOOKS

CHRIST SPEAKS FROM THE CROSS  
by Gardiner M. Day. (Seabury: Greenwich 1956), pp. 148. Cloth. \$2.25.

This is the Seabury Lenten Book for 1956. It follows the traditional presentation of the Seven Words from the Cross, as used in the Good Friday Three Hours Service, with three supplementary chapters: *God Was in Christ, At the Foot of the Cross*, and *Crucified Yet Triumphant*. Father Day has given us a wealth of material here for our private Lenten meditations: it might well be used as a preparation for Good Friday. The style is very free and easy, one might also say chatty, and many excellent, apposite stories point up the ideas being presented.

In his anxiety to emphasize God's love and how our sins reject that love, maybe the author goes too far in using such terms as the "agony of God" and "God suffers." We realize that homiletical fervor sometimes exaggerates, but we ought to keep within the bounds of theological exactitude; i.e., the impassibility of God. Also, it seems to me a dubious exegesis to explain that the full meaning of the words of the Creed, *He descended into hell*, can only be found in the thought that Jesus is always present with us, even in the hells we make for ourselves here on earth!

A good selection of suitable prayers given at the end of each chapter and, as usual, Seabury Press has done a fine job of printing.



LIFT UP YOUR HEARTS, *An Anthology of Lenten Essays*, edited by Martin Caldwell. (Morehouse-Gorham: New York, 1956). pp. 144. Cloth, \$2.50. This is the Spring selection of the Episcopal Book Club.

I think the best way to review this book is to give you the opening words of its Preface and say that it well fulfills the purpose it was intended to serve. "For many years this editor and his publishers have sensed the growing need for an anthology of miscellaneous essays on Lenten themes which would combine intellectual content with devotional intent, seeking concurrently to meet the needs of both minds and hearts.

We trust, therefore, that the short pieces included here will be found to be neither sterile academic treatises nor yet sentimental devotional exercises. Perhaps it may be said that we have sought to produce sermons which are to be read rather than heard and whose general aim is to instruct the mind as well as to stimulate the heart. Keeping a good Lent encompasses both."

There are a few things that irritate a bit; e.g., the editor's insistence in his chapter *Christ the Vanquished and Christ the King* that Anglicanism uses the empty cross rather than the crucifix. I think, on the whole, I liked best Mrs. Niebuhr's essay on vocation and Dr. Wiles' *Sacraments and Sacrifice*.

# The Order of Saint Helena

## Newburgh Notes

January brought enough snow to satisfy those of us to whom snow is still a novelty, but not enough to discourage our hearty guests from visiting us. These included not only friends and associates, but the novitiate from Holy Cross and a dachshund. The novitiate sang vespers with us, and our small chapel resounded with the depth of their voices. The dachshund proved to be very amiable. Her only problems were sliding on waxed floors and observing silence. Father Chaplain, on being greeted by our guest remarked tersely, "The silence has been broken!" We might add that guests are not encouraged to bring their pets with them to the convent in spite of this happy exception.

Father Kroll stopped by to see us on his way back to West Park from Africa. Needless to say, we are all glad to have him back and grateful to Father Turkington for his visitations during the Superior's absence. There have been many goings and comings around the convent lately. Sister Josephine left for South Carolina and Sister Mary Michael for the Versailles convent the last week in January just as Sister Mary Joseph arrived in Newburgh, fresh from Conference Week at Margaret Hall School and full of interesting accounts of Kentucky goings. Sister Ignatia and Sister Mary

Florence attended a conference at Kent. Sister Mary Joseph and Sister Mary Florence attended two guild meetings. One was at St. Andrew's Beacon, where Sister Mary Florence spoke on the whys and hows of making a retreat. Sister Mary Joseph spoke at the other, a meeting of the New York City Guild of St. Helena, on the work of the Kentucky convent.

Several sisters were guests at the annual parish supper at St. George's here in Newburgh and had an opportunity to meet other members of the parish than we have met through visiting and Sunday school teaching.

Those of us who stayed at home were kept busy by the daily routine and various other projects. One of our main undertakings is the development of the woods. The generosity of our friends has enabled us to buy a power saw and our caretaker has been wielding it with admirable and noisy efficiency. One of our novices pursues him with weed killer and paints the stumps of trees we want to discourage.

Our series of Lenten quiet days began February 18. These retreats bring to the convent a more intense stillness and devotion that helps all of us to enter more fully into the spirit of the season as we pray our way through Lent.

# The Order of The Holy Cross

## Mount Calvary Appointments

*Father Spencer* will be conducting a School of Prayer at Saint Andrew's Church, Pacific Beach, California, March 7-9, after which, from the 11th to the 16th, he will hold a Mission at Saint John's Church, Chula Vista. From the 18th to the 23rd he will conduct another Mission at Saint Augustine's Church, Santa Monica, and also take the Noonday Preaching at the Cathedral of Saint Paul, Los Angeles. On the 24th, the Prior will conduct a Quiet Day at Saint Matthias' Church, Los Angeles.

*Father Baldwin* is to give a School of Prayer at Saint Luke's Church, Fort Collins, Colorado, March 4-9. Then he will conduct two Children's Missions: one at Ascension and Trinity, Pueblo, Colo., from the 11th to the 16th; the other at Trinity Cathedral, Phoenix, Arizona, from the 18th to the 30th.

*Father Terry* will give a School of Prayer from the 1st to the 4th at Saint James Church, Monterey, Cal., and will be the Holy Week Preacher at All Saints' Church, San Diego, 25th to 30th.

## Saint Andrew's Notes

His many friends will rejoice to hear that Father Stevens has been given a clean bill of health from his doctors. Please offer thanksgivings with him and us.

The Father Superior has stationed Father Bessom at Saint Michael's Monastery, St. Andrews, Tenn. Father Bessom, recently re-

turned from Africa, had a thorough check over by the doctors at Saint Luke's Hospital, New York City, on February 6th (to see if he brought back any of those cutaneous tropical worms with him!) and then he went on to take up his new post at Saint Andrew's. Father conducted a retreat at Nashvota House, February 20-24.

## Bolahun Notes

At the invitation of the Archbishop of the Province of West Africa, Bishop Campbell assisted at the Consecration of the new Bishop of Accra who is a member of the Society of the Sacred Mission. The ceremony took place on January 15 in the Cathedral Church of Saint George, Freetown, Sierra Leone. Father Superior and Bishop Campbell travelled together from Bolahun to Freetown.

Mr. and Mrs. Sterling Sorenson arrived at Bolahun on January 12th, just the day after the departure of the Superior and the Bishop. Fortunately Mr. Bob Albert was in Monrovia when the Sorensons arrived and was able to see them through all the usual entry procedure in one day; then they flew up to the hinterland. The jeep met them all right but ran out of gas at Mbabahun; so the Sorensons had to "hoof" it for the last two and a half miles. But that meant that they received one of the real old time welcomes. So often the jeep gets newcomers into the town before the people can gather

together to give them a proper rousing reception. Mrs. Sorenson writes that the place is more beautiful than the kodachrome slides had led her to expect and that they have the nicest house on the place! Mr. Sorenson has plunged into the varied jobs connected with the hospital lab.

The reason that Mr. Albert happened to be in Monrovia is that athletic contests were held in the capital during the inaugurational ceremonies for President Tubman and Bob had taken down a contingent of our Bolahun school boy athletes.

After a false start, when he learned that his ship would not be stopping at Monrovia, Fr. Gill finally got away on February 4th.

We hear that Miss Sanchez and Mr. Morris have a very lively household at Bolahun. It is reported that the two young ladies work all day and talk all night. We hope the Prior will look into this matter! Mr. Giffen writes that Nancy Morris is taking to the Kisi language the way a duck takes to water (block that metaphor!) and she has



already made her solo flight, i.e., a trek into Kisi country.

For many years Father Ernest de Coteau, a coloured priest from the island of Trinidad, worked in the Anglican Diocese of Gambia and the Rio Pongas. Most of his time was spent in the French Guinea area of this large mission district and he was in charge of a church and school in Conakry. During the war he was interned by the Vichy French government and later joined our Bolahun Mission staff where he has been doing a great missionary and pastoral work amongst the Bandi people. It was most fitting, therefore, that he should be invited in December to take part in the centenary celebrations of the Gambia Diocese and the Prior arranged a leave of absence for him. Fr. de Coteau, who has a great flare for languages, delivered several sermons and spoke over Radio Conakry, making use of both the French and Susu languages. He reports that when he was speaking in Susu he found himself occasionally slipping into Bandi idioms which is hardly to be wondered at

as they are kindred tongues. An extended furlough has been planned for Fr. de Coteau after Easter. First he will spend around two months in England where he will assist the vicar of Saint Augustine's Church, Haggerston, London, then he will come to America (his first visit here) in time to join us in our Long Retreat at the end of July. Father is a Companion of O. H. C. and he will finally meet his fellow Companion, Brother Aidan, in the flesh! Father de Coteau will be available for mission talks in this country from the beginning of August until All Saints' Day, when he will leave for a short visit in Trinidad before returning to Bolahun in time for Christmas.

Tentative plans have been made for Miss Mary Juchter to return to Bolahun after Easter. She hopes to see "Father Doctor" in Europe as Father Smyth plans to attend a leprosy conference in Rome on his way back to the United States for his furlough. Please remember these members of our mission staff as they journey so far in the Lord's work.

### West Park Notes

*Father Superior* conducted an adults' Mission February 12-19 and a young people's Mission from the 19th to the 26th, both at Saint Matthew's Church, Evanston, Ill. He then went to make a visitation at the Convent of Saint Helena and Margaret Hall School in Versailles, Ky.

*Father Turkington* held a Teaching Mission at Saint Luke's Chapel, New York City, February 5 to 12. On the 14th and the 22nd he conducted Quiet Days at the House of the Redeemer, New York City. At New Castle, Delaware, he conducted another Quiet Day on the 15th and preached at Saint Peter's Church, Westchester, N. Y., on the 19th.

*Father Atkinson* preached and gave a Luperian Mission talk at the Church of Saint Mary the Virgin, New York City, on the 12th, and the following day delivered the charge at the annual Acolytes' Festival there.

*Father Hawkins* preached and assisted at the services at the Church of the Good Shepherd, Rosemont, Pa., on February 5th. He conducted Quiet Days at Saint Paul's Church, Norwalk, Conn., on the 12th, and at

Saint Mary's Church, Chappaqua, N. Y., on the 15th. While Father Adams was away on other appointments, Father Hawkins did the chaplaincy work at Sing-Sing Prison on the weekends of the 19th and 26th.

*Father Harris* conducted a Quiet Evening at Christ Church, Riverdale, N. Y., and took the Ash Wednesday Mass at Saint Thomas' Church, Newburgh.

*Father Bicknell* completed his Mission at Saint Stephen's, Cocanut Grove, Florida, on the 5th, and then flew north to join Father Turkington in the Mission at Saint Luke's. Father Bicknell also conducted Quiet Days at Saint Paul's Church, Washington, D.C., on the 18th, and at the Church of the Heavenly Rest, New York City, on the 25th, and preached a Lenten Sermon on the 23rd at Saint Luke's Church, Eastchester, N. Y.

*Father Packard* conducted a Quiet Day for the C. C. U. at Saint Stephen's Church, Mt. Carmel, Pa., on the 7th, and another one on the 18th at Saint John's Church, Essex, Conn. Between those two appointments, he

visited various Associate groups. From the 19th to the 26th he held a Mission at Saint Thomas' Church, New Haven, Conn., and then went north to visit Canadian members of the Seminarists Associate.

*Father Adams* spent two weeks at Saint Mark's Church, Parkdale, Toronto, Canada; during the first week he held an adults' Mission, and from February 26 to March 4th he conducted a young people's Mission.

*Father Gill* arrived back from the African Mission on February 4th looking very fit and sporting hirsute adornments on the upper and lower lips!

*Brother Michael* gave an address on the Religious Life at Christ Church, Elizabeth, N. J., on the 5th. Brother is also in charge of several educational enterprises. He conducts release time classes weekly at Saint Thomas' Church, New Windsor, N. Y., and he and the Novices do the same at Wiltwyck School, Esopus, N. Y. (two miles north of West Park). Two members of the Novitiate also teach in the church school of the Ascension Parish here in West Park.

### Current Appointments

*Father Superior* will be making his visitation at Versailles until the 5th of March. He will be conducting two retreats for women at the House of the Redeemer, New York City: March 9-12 and 16-19. Also, in the same place on the 20th, he will be holding a Quiet Day for priests.

*Father Turkington* has the following schedule for March: 2nd to 5th, a Retreat at the House of the Redeemer; 7th, a Quiet Day at Philadelphia Divinity School; 17th, a Quiet Day at the Church of the Good Shepherd, Rosemont, Pa.; 18th to 22nd, a School of Prayer at Trinity Church, Swathmore, Pa.; 24th to 28th, a Retreat at Grace Church, Hinsdale, Ill.; and on the 29th a Quiet Day, also at Hinsdale.

*Father Atkinson* will preach and give Liberatorian Mission talks at Princeton University over the weekend of Passion Sunday.

*Father Hawkins* will again act as chaplain at Sing-Sing Prison on the 4th. He is to preach on the 11th at Christ Church, Greenville, Ky., and on the 17th and 18th will conduct a Quiet Day and preach at Saint

Paul's Church, Brooklyn, N. Y. Another Quiet Day will be taken by Father Hawkins on the 24th at Saint Mark's Church, Mt. Kisco, N. Y.

*Father Harris* will give an address on our life and works at Trinity Church, Windham, N. Y., on the 14th, and then will be conducting the services at Grace and Saint Peter's Parish, Baltimore, Md., during Holy Week.

*Father Bicknell* will conduct a Quiet Day for the Canterbury Club of the University of Pennsylvania on the 17th and then take services at the Church of Grace and Saint Peter, Baltimore, Md., during the following week. He will be the preacher on the 28th at the Church of the Good Shepherd, Rosemont, Pa., and preach the Three Hours at Saint Andrew's Church, Poughkeepsie, N. Y., on Good Friday.

*Father Packard* will return from his visit to Canadian members of the Seminarists Associate early this month and then will give a Mission from the 4th to the 11th at Trinity Church, Ambler, Pa. Next he will make a tour of several seminaries to contact American members of the Seminarists Associate. On the 21st he is to be the preacher at Stone Ridge, N. Y., and will preach the Three Hours at Christ Church, West Haven, Conn.

*Father Adams* will bring his Mission at Saint Mark's Church, Toronto, to a close on the 4th. From the 11th to the 18th he will hold a Mission at Christ Church, Greenwich, Conn., and on the night on the 19th he will hold a meditation service for the New Jersey Chapter of the A.C.U., which will take place at the Church of the Redeemer, Morristown, N. J. On Good Friday he will conduct a Quiet Day for the Cathedral Choir School in New York City.

*Father Gill* will be in charge of services at the Church of Grace and Saint Peter, Baltimore, Md., for the week of the 11th, and then will conduct a retreat for the Brotherhood of Saint Andrew at Tyrone, Pa., March 23 to 25.

*Brother Michael* will assist Father Adams in the Mission at Christ Church, Greenwich, Conn., March 11 to 18.



## An Ordo of Worship and Intercession - Mar. - Apr. 1956

- 16 Friday V Proper Mass col 2) Ash Wednesday pref of Lent—for the faithful departed.
  - 17 St. Patrick BC Double W gl col 2) feria 3) Ash Wednesday pref of Lent—for the Church in Ireland.
  - 18 Passion Sunday Double V col 2) Ash Wednesday cr pref of Passiontide through Maundy Thursday unless otherwise directed in Masses of the season in Passiontide omit Psalm in Preparation Gloria there and at Introit and Lavabo—for the Order of the Holy Cross.
  - 19 St. Joseph Spouse of the BVM Double I Cl W gl col 2) feria 3) Ash Wednesday prop pref—for orphans and their guardians.
  - 20 Tuesday V Proper Mass col 2) St. Cuthbert BC 3) Ash Wednesday—for the Companions of the Order of the Holy Cross.
  - 21 St. Benedict Ab Double W gl col 2) feria 3) Ash Wednesday—for St. Gregory's Priory.
  - 22 Thursday V Proper Mass col 2) Ash Wednesday—for all who suffer.
  - 23 Compassion BVM Gr Double W gl col 2) feria 3) Ash Wednesday seq cr pref BVM—for all who mourn.
  - 24 St. Gabriel Archangel Gr Double W gl col 2) feria 3) Ash Wednesday—for church schools dedicated to St. Gabriel.
  - 25 Palm Sunday Double V Before Principal Mass blessing and procession of Palms at Mass cr when blessing of Palms has not preceded LG from that service—in thanksgiving for our Lord's atonement.
  - 26 Monday in Holy Week V col 2) Palm Sunday—for the Seminarists Associate.
  - 27 Tuesday in Holy Week V col 2) Palm Sunday—for church hospitals.
  - 28 Wednesday in Holy Week V col 2) Palm Sunday—for refugees.
  - 29 Maundy Thursday Double I Cl V Mass W gl col 2) Palm Sunday cr after Mass procession to Altar of Repose.
  - 30 Good Friday Double I Cl B No Mass Office of the day as appointed.
  - 31 Easter Even Double I Cl V No Mass of the day at First Mass of Easter W gl—in thanksgiving for our Lord's glorious resurrection.
- April 1 Easter Day Double I Cl W gl seq cr pref of Easter till Ascension unless otherwise directed—for the Community of the Resurrection.
- 2 Monday in Easter Week Double I Cl W gl col 2) Easter seq cr—for the Order of St. Helena.
  - 3 Tuesday in Easter Week Double I Cl W gl col 2) Easter seq cr—for the Order of St. Anne.
  - 4 Within the Octave Double W gl col 2) Easter seq cr—for all seminarians.
  - 5 Within the Octave Double Mass as on April 4—for all deacons.
  - 6 Within the Octave Double W Mass as on April 4—for all priests.
  - 7 Within the Octave Double W Mass as on April 4—for the conversion of the heathen.
  - 8 1st Sunday after Easter Gr Double gl cr—for the Confraternity of the Christian Life.
  - 9 Annunciation BVM Double I Cl W gl cr pref BVM in festal Masses till Trinity Alleluia instead of Gradual—for the Community of St. Mary.
  - 10 Tuesday W Mass of Easter i gl—for the Priests. Associate.
  - 11 St. Leo BCD Double W gl cr—for all religious.
  - 12 Thursday W Mass of Easter i gl—for the Society of the Oblates of Mt. Calvary.
  - 13 St. Justin Martyr Double R gl—for the Confraternity of the Love of God.
  - 14 Of St. Mary Simple W gl pref BVM (Veneration)—for all mothers.
  - 15 2nd Sunday after Easter Double W gl cr—in thanksgiving for the examples of the saints.
  - 16 Monday W Mass of Easter ii gl—for all bishops.
- NOTE on the days indicated in italics ordinary Requiem and (out of Lent) votive Masses may be said On Double and Greater Double in Lent Mass may be of the feria V col 2) feast 3) Ash Wednesday.

# . . . Press Notes . . .

I am writing these notes on the night of February tenth—which is somewhat beyond the “dead line” for copy for the Magazine. But Mr. O’Neil, the printer, is a kind-hearted man and gave me a few days grace.

There was simply not time enough in any day in the past two weeks to get this done. In the office we thought that the Christmas rush with all the magazine subscriptions and the packages to go out was tremendous, but “You hain’t seen nuthin” till the rush of orders for Lenten material came pouring in. And I mean “pouring.” Fr. Drake had an expression for this—“completely swamped”—and he was teased about it. But it is no joke or teasing matter. One IS swamped most of the time, ordinarily, but at these special seasons the volume of work increases and increases until a lot of things other than mailing out packages get pushed aside, or down further and further. It is surprising, and gratifying, to see just how far, and in what directions, the printed matter of Holy Cross Press goes. I think you will like to know something about it.

Here is a sample of just one day’s mail (chosen after noting the variety). I copied the names of the States from the envelopes just as they were stacked on my desk. Letters from: California, Virginia, New York, Massachusetts, Washington, North Carolina, South Carolina, Montana, Texas, Tennessee, Nevada, Illinois, New Jersey, Michigan, Indiana, District of Columbia, Connecticut, Wisconsin, Pennsylvania, Florida, Vermont, Colorado, Louisiana, Mississippi, Nebraska, Missouri, Alaska, Canal Zone, and Mexico. Of course more than one letter came from some of the States. 26 States, two Territories, and one foreign country are listed. If you will look at the map you will find that the complete outline of the country is covered, with a line down the center well represented. One important country was not represented that day—Canada. We correspond with a vast number of customers in Canada. And the Magazine goes all over the world. Holy Cross Press supplies the need for Catholic Literature for everybody, and not just for the Atlantic seaboard as

some have intimated to me. In the past two weeks we have sent out on the average over forty packages of literature each day.

To do that means something else has to wait and pile up. Invoices for instance. We could not be caught up on orders today, so we stopped to make the invoice for each package. Delayed invoices are an inconvenience to commercial customers and we try to send theirs with the goods. I hope the clergy and “Tract Case Secretaries” will be patient with this delay.

Many orders are marked “PLEASE RUSH.” We have a saying around here about that which goes like this: “Father Slo writes an order on Monday, we get it on Wednesday, and find he wants the goods LAST Saturday.” We endeavor to mail orders within a day of receipt, whether requested to Rush or not. A very important thing for all to keep in mind when ordering material from us is that it takes an additional day for delivery because mail leaves West Park only ONCE a day. We don’t like it this way but that is Uncle Sam’s way of doing business with small communities.

In trying to keep all the parts of the business going we naturally make mistakes, sometimes one gets the wrong article, the wrong number, and even some other order; and the expiration dates for the Magazine get mixed up. Most of these are taken in good nature by the customers, but occasionally we get some pretty stiff notes about it. Fortunately there is almost always some humorous angle to the situations and we can have a hearty laugh. Generally speaking we receive encouraging and satisfying comments on the service and these are appreciated by all of us connected with The Press. (’Tis time to get this over to the printer. (Won’t be long and we can go fishing!)

Prices for the books listed on the cover are, Seeking after Perfection (paper \$1.00, cloth 1.50). Stations of the Cross (10c). Help to Repentance (10c). Passion of the King (75c). When Ye Pray (75c). THOU SAW THE LORD (1.75). We will be pleased to fill your order.



# April, 1956

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RESURRECTION  
by Albrecht Durer  
(1471 - 1528)



# The Holy Cross Magazine

April



1956

## Alleluia!

BY SYDNEY J. ATKINSON, O. H. C.

**C**hrist is risen, alleluia!" He is risen indeed, alleluia!" So go the versicle and response of this joyous season. Here are words that stir the soul to its inmost depths. The single word *Alleluia* has connotations and effects that would take pages to do justice to. Simply it means praise JAH," (See Psalm 68, verse 4, on page 419 in the Book of Common Prayer: Praise him in his name JAH, and rejoice before him"). "Praise God" is the keynote of Easter.

We lost *Alleluia* back before Septuagesima Sunday; now it has returned to us, lifting up our hearts with its joyful peal. But it could not have this wonderful effect if we had not lost it for a while. And this is a parable: we can really come to Easter in all its fullness only after having passed through Lent and Good Friday. Our Lord did it and we must do it.

Look at Saint Thomas, so often referred to as the Doubter. He was not with his fellow disciples when the Easter appearances

were first made. He could not believe; he had to be shown! We do not know why he was absent from his brethren, but this in itself was serious. He missed the corporate experience of meeting the Risen Christ. But then our dear Lord vouchsafed to him a personal experience which carried him beyond all doubt.

Let us note that this was not what might be called a mystical experience. It was a real physical contact with a hard material body. Not a hazy, dreamy, consoling feeling of a subjective nature. It was REALITY! The other disciples standing around witnessed the event just as clearly as they had heard Thomas's doubts expressed a week before. And what did it involve? Two things: suffering and resurrection. The nail and spear marks which Saint Thomas touched are silent but effective witnesses of the agony and the death. The risen body declares the new life. What three years of constant companionship had failed to do was accomplished now. Saint Thomas sang his *Alleluia*—MY LORD AND MY GOD!

# A Lost Treasure Retrieved

*The Story of the Restoration of  
the Sacrament of Holy Unction in the  
Anglican Communion*

BY THOMAS J. WILLIAMS

In the spring of 1867, Alexander Penrose Forbes, Bishop of the Diocese of Brechin in Scotland, published *An Explanation of the Thirty-Nine Articles*. He dedicated the work to his friend of many years, Edward Bouverie Pusey. Bishop Forbes' avowed intent, like Newman's in writing *Tract 90*, and that of Newman's seventeenth century precursor, the English Franciscan, Franciscus a Sancta Clara<sup>1</sup>, was to show that the Articles are patient of a Catholic interpretation. Bishop Forbes, to establish his thesis, made effective use of the wide and solid learning which earned for him the title of "the Scottish Pusey."

In his treatment of Article XXXV, "Of the Sacraments," the Bishop upheld the traditional enumeration of seven, giving particular attention to the Sacrament of Holy Unction. "The Unction of the Sick," he wrote, "is the lost Pleiad of the Anglican firmament"<sup>2</sup>.

After some nine pages of scriptural, patristic, historical and liturgical disquisition, and with due attention to "the corrupt following of the Apostles" in the later middle-ages, the Bishop concluded: "But *abusus non tollit usum*. The Church of England acted more in conformity to its declared adherence to antiquity by appointing, in the first instance, a service for the anointing of the sick in her first English Prayer Book. [Its omission from the second Prayer Book of Edward VI] was one of the losses of those unhappy times just before the accession of Mary, and, although everything

in that earlier liturgy was praised by those who removed it, it has never been restored. Since, however," the Bishop continues, "the Visitation of the Sick is a private office, and uniformity is required only in the public offices, there is nothing to hinder the revival of the Apostolical and Scriptural custom of anointing the sick, whensoever any devout person may desire it. It is, indeed, difficult to say on what principle it could be refused. The rite was restored by the non-juring Bishops"—being one of the usages for which the Scottish diocesan non-juring bishops contended valiantly against the objections of the Erastian "college" bishops.<sup>3</sup>

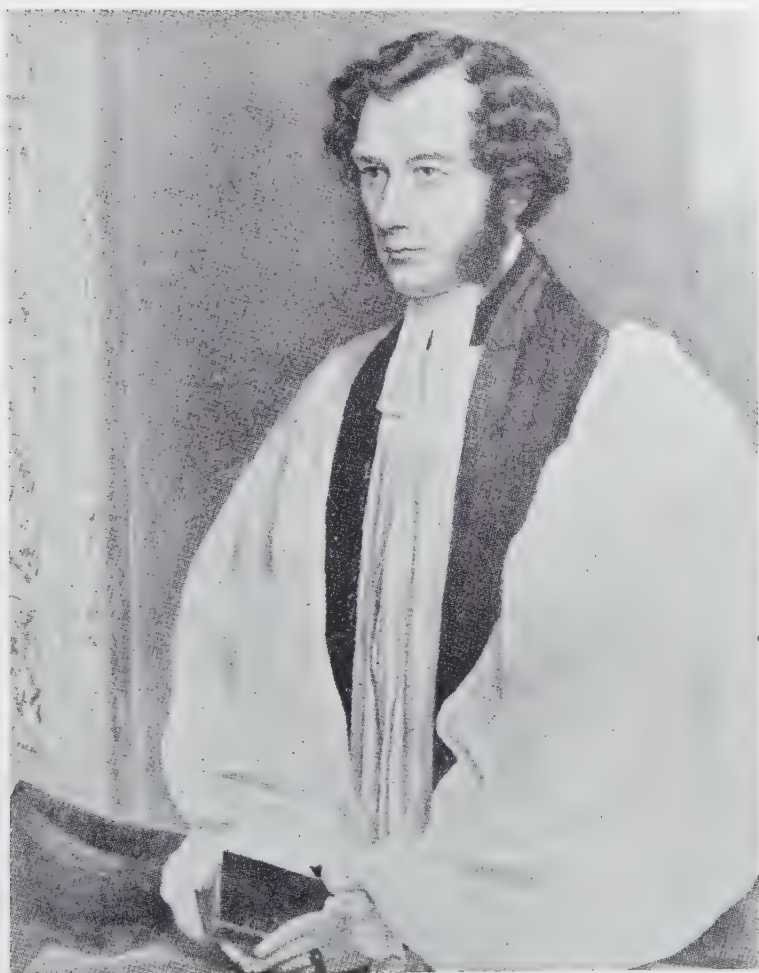
Seventeen years before Bishop Forbes wrote the words above quoted, he had acted on the principle there set forth, that inasmuch as "the Visitation of the Sick is a private office, . . . there is nothing to hinder the revival of the anointing of the sick whensoever any devout person may desire it." In the summer of 1850, when the Bishop was in London, such a desire was expressed by a distant cousin of his, Sister Katherine Ogilvie of the Sisterhood of the Holy Cross, Regents Park, who lay dying at 17 Park Village West. To her the Bishop administered the Sacrament of Holy Unction—the first recorded instance of the ministration of the Sacrament in the Church of England since the Catholic Revival of 1833.

<sup>3</sup> The college bishops were appointed by the Chancellor St. George, as the Sovereign recognized the Jacobites, through his trustees resident in Scotland. The diocesan bishops were elected by the clergy of the few remaining dioceses. This anomalous state of affairs prevailed from 1720 until the increasing number of elections of college bishops to fill vacant sees finally put an end to the anomaly. The principal other usages were: (1) the mixed chalice, (2) commemoration of the departed in the Eucharistic Canon, (3) the use of an Epiclesis, and (4) using the Prayer of Oblation before the administration of Holy Communion.

<sup>1</sup> *Paraphrastica Expositio Articulorum Confessionis Anglicanae* (1634), reissued in 1865 by Frederick George Lee—"Dr. Lee of Lambeth."

<sup>2</sup> *An Explanation of the Thirty-Nine Articles* (London, 1867), page 473.





BISHOP FORBES  
(1850)

Sister Katherine was one of the five Scots-women who joined the Regents Park Sisterhood in its earliest years.<sup>4</sup> In 1847, her mother, a Forbes of Boyndlie-by-Fraserburgh, Aberdeen, "took her daughter up to London, to present her," stated Mrs. Ogilvie, "not to the Queen, but to the Lord."<sup>5</sup>

The others were Miss Sarah Anne Terrot, daughter of the Bishop of Edinburgh; Miss Caroline Augusta Colt of Edinburgh and Gartsherrie; probably Miss Pillans, known in Religion as Sister Heldreda; and the Hon. Georgiana Napier of Merchiston Castle, Edinburgh.

<sup>4</sup> *Memoir of Mother Annie Louisa, C.S.M.V.* privately printed, St. Mary's Press, Wantage, (53), page 140.

In the Community, Sister Katherine "was very much esteemed for her saintliness."<sup>6</sup> She was professed by Dr. Pusey on St. Peter's Day, 1849. Not long afterwards she

<sup>6</sup> Margaret Goodman, *Sisterhoods in the Church of England* (London: Smith Elder, 1863) page 13. In the present account of the death and anointing of Sister Katherine, Miss Goodman's narrative is supplemented by Miss Cusack's account in her anonymous *Five Years in a Protestant Sisterhood and Ten Years in a Catholic Convent* (London: Longmans, 1869), pages 40-41. Miss Goodman did not know the name of the officiant and, supposing him to have been a priest, was at a loss to know where he obtained the Holy Oil. Miss Cusack's statement that the minister of the Sacrament was "a very High Church Bishop" supplies the clue to his identity. Goodman, *Op. Cit.*, pages 59-60; Cusack, *Op. Cit.*, page 41.)

went with her Superior, Mother Emma Langston, and others of the London Community to Plymouth, to assist Mother Lydia Sellon and the Sisters of the newly established Devonport Society in their heroic nursing of cholera patients during the epidemic then raging in the Three Towns. During the Lent of 1849 Sister Katherine had undertaken, on her own initiative, to keep the fast "in a most rigid manner." Her one daily meal, taken at 9 o'clock in the evening, "consisted merely of thick oatmeal." The exertion of her cholera-nursing, following at only a few months' interval on her rigid Lenten fast, had so greatly impaired her health, that, when at the beginning of the Lent of 1850 she proposed to repeat the austerities of the previous year, her Superior strongly protested. Dr. Pusey, the spiritual superintendent of the Sisterhood, apparently over-ruled the Mother's objec-

tion; for Sister Katherine resumed on Ascension Wednesday her former method of fasting. In consequence, at the beginning of Holy Week "she was much reduced; on Holy Thursday she took some porridge at noon, and from that time did not permit anything to pass her lips until Easter Sunday." Some ten days later "she manifested symptoms of [what was supposed to be] gastric fever. She never rose from her bed again." She died at 17 Park Village West of what was finally diagnosed as tubercular peritonitis on June 14, at the age of thirty-one.

As the end drew near, Sister Katherine "affirmed that she dare not pass through the valley of the shadow of death . . . unless she received extreme unction." Miss Cusack, who came to the Sisterhood late in the summer after Sister Katherine's death, related that "a very High Church Bishop who happened to be in London at the time—possibly



17, PARK VILLAGE WEST  
(As it is today)



the only bishop who would, or ever did, attempt such a ceremony . . . complied with the wish of the dying lady" and administered to her what Miss Cusack, writing as a Roman Catholic, described as "some kind of imitation of the Catholic Sacrament." Miss Goodman stated, on the authority—at second hand—of Mother Emma Langston herself, that "the eyes, mouth, feet and hands of the dying Sister" were anointed. Miss Cusack states that Dr. Pusey "approved of the arrangement, but was not present when the ceremony was performed."

The evidence that the "very High Church Bishop" who anointed Sister Katherine was Bishop Forbes is indirect and circumstantial, but convincingly conclusive. Miss Cusack's statement that the officiating bishop was "possibly"—we would say "certainly"—"the only [Anglican] bishop who would or ever did, [at that early date] attempt (sic) such a ceremony," points unmistakably to Bishop Forbes, the more so, because of his subsequent statement, already quoted, as to the private character of administrations to the sick, and his practice, at least in later years, of blessing the Holy Oils for use in his diocese.<sup>7</sup> Unfortunately, much of the Bishop's correspondence was destroyed before his death, including many letters written in the 1850's. But, in a communication to the writer of the present article, the late Dean Perry, author of the latest and fullest biography of Bishop Forbes, stated that it is known from other sources that the Bishop was in London in the summer of 1850. It may not be without significance that the Bishop was a distant cousin of Sister Katherine, whose mother was the sister and heir of Alexander Forbes, Laird of Boyndlie-by-Fraserburgh, Aberdeen. Last, but not least significant, in the links of evidence in favour of the conclusion that it was Bishop Forbes who restored its "lost pleiad" to the "Anglican firmament," is the fact that he was a life-long friend of Dr. Pusey, the spiritual superintendent of the Sisterhood to which Sister Katherine

belonged, and was deeply interested in the revival of the Religious Life in the Anglican Communion;<sup>8</sup> and further, that one of the first members of the Park Village Community, Sister Mary Bruce, served under Bishop Forbes as Superior of an institute for the training of school-mistresses in Dundee;<sup>9</sup>—evidence of the Bishop's close connection with the members of the Sisterhood.

With all the known facts before us, it would be captious—not to say "temerarious"—to challenge the title of Bishop Forbes to the honour of being the first bishop of the Anglican Communion, since non-juring times, to follow the "Scriptural and Apostolical" custom of anointing the sick. No less is the Anglican Communion indebted for the recovery of this "comfortable sacrament" to the "devout person" who desired its ministration—Katherine Ogilvie of the Sisterhood of the Holy Cross.

*Note on the contributions of the Ogilvie family to the Religious Life.*

In addition to Katherine Ogilvie, the following members of the family of Ogilvie-Forbes have embraced, or aspired to, the Religious Life: (1) Rebecca Ogilvie-Forbes, a younger sister of Katherine, in 1876 entered the Novitiate of the Community of Saint Mary the Virgin, Wantage, but died in 1878, before Profession; (2) Helen Katherine, a daughter of Sister Katherine's brother, Dr. George Ogilvie-Forbes, joined the Society of Saint Margaret of Scotland in 1882, and, as Mother Katherine Mary, filled the office of Superior of that Society for many years until her death in 1932; (3) Rebecca Edith Mary, daughter of John Charles Matthias Ogilvie-Forbes and niece of Mother Katherine Mary, S.S.M., is a Religious of the Society of the Sacred Heart.

EDITOR'S NOTE: We wish to record our indebtedness to Mr. A. W. Campbell of Ed-

<sup>8</sup> Bishop Forbes at one time considered joining the Society of Saint John the Evangelist, founded in 1866. He later (1870) founded in Dundee the Sisterhood of SS. Mary and Modwenna. As early as 1849 he published *A Plea for Sisterhoods* (London: 1849).

<sup>9</sup> *Letters of John Mason Neale, D.D.*, Selected and Edited by his Daughter (London: 1910), page 257 (letter dated 5th October 1855).

T. I. Ball, in *Scottish Standard Bearer*, 1892; W. Humphrey, *Recollections of Scottish Episcopalianism*, 1896.

inburgh, Scotland, who read over and offered corrections in the fore-going article. He is Father Williams' fellow-sleuth in tracking down obscure events connected with the revival of the Religious Life in 1845. We also tender our thanks to Dr. J. S. F. Niven,

the present inhabitant of 17 Park Village West. She very kindly took the picture of what might be termed the first Anglican post-Reformation Convent, which we reproduce here.

\* \* \*

## Fiat

BY JOSEPHINE IRION

The first sweet surmise  
had turned to gladness in her eyes;



CHRIST APPEARING TO  
MARY MAGDALENE

it was with sweet glad surprise  
she saw the light grow stronger  
as she knew  
surmise no longer:  
it was You.

She saw with early morning's  
fresh and lucid sight.  
Birds singing in the rising light  
made light and music one.  
Sound and brightness seemed to run  
like living water in the sun.

There was no quiet submitting here.  
The strong white trumpet rang out clear.

The head is lifted,  
and the wide eyes see  
the past and present, what's to be;  
and joy flames there in the blazing sun.  
Maker and made and joy are One.

## Fulfillment In Christ

BY H. BONNELL SPENCER, O.H.C.

### 1. The Sacrifice of Isaac.

Gen. 22:7. Behold the fire and the wood:  
but where is the lamb for a burnt offering?

The question was asked by little Isaac, as he trudged up the hill behind his father Abraham. On his shoulder Isaac carried the wood with which to build the sacrificial fire. Abraham had the torch to kindle it, and the knife to kill the victim. But where was the victim? Always before they had taken along a lamb to be sacrificed. Where was the lamb for a burnt offering?

This innocent question stabbed Abraham's already breaking heart. The omission of the lamb had been no oversight. Abraham believed God had commanded him, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Genesis says that thus God tempted Abraham, or as we would say, tested him. The test, of course, was whether he loved God enough to sacrifice his son to him.



God has the right to ask such a sacrifice. He is our Creator. We have received all we are, all we have, all we love at his hands. We must not love anything we have received more than him who is its Source, from whose infinite love it comes. Our response of love must never stop short at the creature; it must pass through the creature to the Creator. The minute we love a creature more than God, we set that creature in the place of God, we fall down and worship it. Love of God can mean no less than the willingness to sacrifice any creature, no matter how much we love him, even to sacrifice ourselves, at the call of God's love.

But human sacrifice! Our minds recoil at the thought. How could Abraham have believed that God wanted him to butcher his son and burn his body as an offering? How could he? Let us try to put ourselves in Abraham's place. Abraham wanted to give God an offering that would truly express his love. What could he sacrifice? A lamb, a goat, a bullock? Was anything less than man a worthy offering for a man to make? Could anything less be a truly human offering? And if a man, what man? The perfect God deserves the best. The victim must be without blemish. Should Abraham offer the best of his slaves? None of them was the most cherished of his heart. Should he offer himself? Not only did he know himself enmeshed with sin, but he would gladly die, his son could be spared. Isaac was the beloved of his heart. Isaac was the best he had to offer. Could he sacrifice less and express his love of God?

So with a heavy heart Abraham set out to offer up his son. When Isaac asked where was the lamb, his father could not bear to tell him that the lad himself was to be the victim. Abraham tenderly put him off with the words, "My son, God will provide himself a lamb for a burnt offering." He spoke truer than he knew. He did not expect God to provide a lamb. He fully intended to sacrifice Isaac.

When Abraham reached the top of the mountain, he built an altar. He took the wood, which Isaac had carried up on his shoulder, and laid it on the altar. Then he seized and

bound Isaac, and laid him on the wood. We cannot hope to plumb the depths of Abraham's grief at that moment. There before him on the altar lay his only son, the child of his old age. When Isaac was dead, there would be none to carry on his father's race. All God's promises to Abraham of an abundant seed would have come to naught. But as God willed, so be it. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

"Abraham stretched forth his hand, and took the knife to slay his son." A violent trembling shook him, as he held it poised in the air. He paused to brush the tears from his eyes, that he might see clearly to make the stroke. But just as he was bringing down the knife to slit Isaac's throat, that the life-blood might be poured forth as a sacrifice to God, the mighty voice of an angel stopped him. "Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." Looking up, Abraham saw "a ram caught in a thicket by his horns." God had accepted Abraham's obedience in his intent to offer up his son. And God had provided a lamb for a burnt offering.

Did God forego the sacrifice of Isaac because it was asking too much? On the contrary, it was because even Isaac was not a worthy human offering to the holy God. No member of our fallen race can ever provide both a perfect and a human offering. For if the victim is an infant, who may be said to be perfect, since he himself has never sinned, his sacrifice is not really human, because he has not freely offered himself. What makes an act specifically human is that it expresses love by a free and willing self-oblation. But if the victim is old enough to offer himself, he will have already sinned in various ways and is no longer perfect. Human sacrifice, therefore, is a futile waste. It fails of its purpose to provide an adequate human offering. Hence God does not desire it. Under the old dispensation, he accepted lambs and bullocks as substitute token sacrifices.

But tokens are valueless unless ultimately they are redeemed. Man is right when he believes he must give God a worthy human offering. Animal sacrifice can be at best only a temporary expedient; at worst it becomes multiplied in an attempt to bribe God. The prophets were emphatic in their condemnation of this. They bade men "offer unto God thanksgiving" and to "enter his courts with praise." But our feeble praise and thanksgiving, and our broken and contrite hearts, though accepted by God as the best we have to offer, do not constitute a worthy sacrifice. So from age to age the cry went up from devout and loving souls, "Where is the lamb for a burnt offering?" Fallen man could not find one. The only hope was that which Abraham had unwittingly expressed, "God will provide himself with a lamb."

God has. Centuries later another Victim trudged up the hill of sacrifice, bearing on his shoulder the wood on which he was to be offered. He also was an only son, the begotten Son of God. "This is my beloved Son, in whom I am well pleased." He had lived a perfect human life. In him was no sin. He was a Lamb without spot or blemish. And he was freely, willingly, deliberately, laying down his life for the love of God and man. "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." (Mt. 26:42). He was "obedient unto death, even the death of the cross." Here is—

Truth the ancient types fulfilling,  
Issac bound, a victim willing.

"Behold the Lamb of God, which taketh away the sin of the world."

The previous night he, the eternal High Priest, had formally offered his sacrifice as an act of worship, under the forms of bread and wine. "This is my Body, that is broken for you." "This is my Blood, which is shed for you and for many for the remission of sins." Because it was offered in this way, his "full, perfect and sufficient sacrifice" has been placed in the hands of his Church to be re-offered at every altar, in all places and throughout all ages, till the end of time. "Do this in remembrance of me." Herein we have the true act of worship, the worthy "sacrifice of praise and



thanksgiving." God has provided us the Lamb, in whom all the token offerings of the old dispensation, all the yearning desires of heathen rites, yes, even the horrible and heart-breakingly futile human sacrifices, are made good.

Types and shadows have their ending  
For the newer rite is here.

Having answered Abraham's offering

Isaac with the sacrifice of his beloved Son, does God ask less obedience of us than was required of Abraham? Because Abraham obeyed God in his deliberate intention of sacrificing Isaac, carried out even to the descending knife-stroke, God was able to substitute the ram as a token of genuine devotion on Abraham's part. In like manner God can provide the Lamb for us to offer only if we have gathered at the altar, and placed thereon our gifts of bread and wine. In view of all God gives us, must we not at least obey to the extent he requires when he tells us it is "our bounden duty . . ."



worship God every Sunday in his Church"? Do we refuse him even this, O we of little faith?

But physical presence and passive participation is not enough. Abraham's was no mere routine obedience. It was the sacrifice of his beloved only son, the surrender of the dearest treasure of his heart, the destruction of all that he lived for, the death of all his hopes. This was his supreme response of love that enabled God to pour forth on him the fulness of the divine love. "Because thou hast done this thing, and hast not withheld thy son, thine only son: . . . in blessing I will bless thee." And in his seed, which he offered and all but slew on the mountain in Moriah, "shall all the nations of the earth be blessed."

Can the God of love, who created us to love him, in loving whom alone is our eternal life and joy, ask of us a less surrender to

his love? He has given us the true Lamb to offer as our sacrifice. But he cannot make our response for us. That must be the free, self-determined, willing act of our love. Ought we not, then, to approach the altar in the spirit of Abraham? Should we not carry with us the torch of a burning desire? Should we not bear on our shoulder the wood of humble service? Above all, must we not place on the altar, as our sacrifice, all that is dearest to our hearts, surrendering in faith into his hands all our aspirations and our talents, our treasures and our loved ones, our hopes and our plans, offering and presenting "ourselves, our souls and bodies, as a reasonable, holy and living sacrifice" unto him? As we learn to do that, then in blessing he can bless us; and through us shall all the nations of the world, even of our poor, sin-sick, fear-laden, self-destroying modern world, be blessed.

# The Finding Of The Holy Cross

From Cynewulf's *Elene*  
Translated, in verse, from  
the Anglo-Saxon text of Zupitza  
(Third Edition)

By  
HERBERT PIERREPONT HOUGHTON

## INTRODUCTION

The poem in Anglo-Saxon, from which the following portions have been translated, is the *Elene*, written by Cynewulf in the Ninth Century. A large body of Anglo-Saxon poetry dealing almost invariably with Christian themes—can be readily assigned to his authorship. Besides the *Elene*, which exhibits Cynewulf's name at the end of the poem, is an acrostic formed by runes, there have been named as his: *Juliana*, *The Ascension*, *Fates of Apostles*, and *the Dream of the Road*. To each of these, with the exception of the last mentioned, he has also signed his name in acrostic runes.

The poem *Elene* is preserved in its original form in the Vercelli Book—a very valuable Anglo-Saxon manuscript reposing in the Cathedral Library at Vercelli, Italy, not far

from Milan. The *Elene* has long been a favorite with early scholars and modern readers, because of its portrayal of the finding of the true Cross by Helena the mother of Constantine. Its appeal is both religious and adventurous.

One of the best editings of the entire poem in the Anglo-Saxon is that of Julius Zupitza, published in Berlin in 1888 (third edition). It is from this edition that I have made my translation; with reference also to the excellent editing of portions of the poem in Sweet's *Anglo-Saxon Reader*, 13th Edition, 1954 revised by C. H. Onions, and *An Anglo-Saxon Reader* by M. H. Turk, 1930. The most recent scholarly article on *Cynewulf and his Poetry* appeared in the *Proceedings of the British Academy*, 1932, from

the pen of K. Sisam. From this article I quote two short passages:

"The mustering of the barbarian invaders; the vision of Constantine; the battle of the Milvian Bridge; Helena's sea-voyage to Jerusalem; the memories of Judas Quiriacus; the triumphal discovery, first of the Cross, and then of the Nails—offer a variety of opportunities which Cynewulf turns to good account."

"Cynewulf follows a Latin prose romance which is itself translated from the Greek. The Latin title was *Inventio Sanctae Crucis*. This work was edited by A. Holder, Leipsic, 1889."

Cynewulf's poem is, however, by no means a mere paraphrase or translation of the Latin version; it is far richer in thought and picture; it is replete with far more stirring scenes and conversations; and it is brightened by the more lively Anglo-Saxon style,

with its characteristic use of "kennings" and other striking figures of speech. These have been retained in my translation wherever possible.

## PROEM

Three hundred and thirty-three years have passed since the Birth of Christ. It is the sixth year of the reign of Constantine, a just King, a war lord, a man strengthened with power and majesty from God. The people of the Huns and the Goths have gathered together to war upon him. A mighty Hunnish host has been mustered throughout the towns. The emperor has bade with all haste his heroes to war against the foe. Their hearts inspired by hope of victory, the Roman forces had a lesser host than that which encircled the proud King of the Huns. Hastily the multitude enranked for strife.

## I. THE VISION OF THE CROSS

(vv. 56-147)

Affrighted was the King, with terror smitten,  
What time he saw,<sup>1</sup> of Huns and Goths,  
The hostile host, which at the Roman  
Kingdom's bound, anear the water's edge  
In strength were massing—tribes unnumbered.  
The Romans' King was grieved in spirit;<sup>2</sup>  
For his realm he had but little hope,  
Because of lack of men. Too few had he  
Of warriors bold—of trusty thegns—  
To battle 'gainst a mighty force of stalwart foes.  
The army then encamped—the nobles with their prince—  
For the space of one night only,<sup>3</sup> beside a flowing stream,  
What time they first beheld the journey of their foes.  
Then to the King himself, in sleep—as 'mong his retinue<sup>4</sup>  
He slumbered—a dream was shown—perceived as sign  
Of victory. To him it seemed there came a radiant warrior  
Like as a man in form, but brilliant, gleaming,  
And more glorious than e'er beheld before or since<sup>5</sup>  
Beneath the heavens. Up sprang the King from slumber,  
And donned his helm, boar-crested; while the herald,  
Bright with glory, spake to him straightway,  
By name he called him—and the shade of night  
Asunder parted: "Constantine," quoth he, "the King of angels  
He that wieldeth Fate, the Lord of Hosts, hath bade me  
Proffer thee a covenant. Fear not, though alien hosts  
Now threaten thee with terror, and the bitter strife of war.  
Do thou but look to Heaven! Unto Glory's Guardian."<sup>6</sup>

<sup>1</sup> sceawede

<sup>2</sup> modsorge

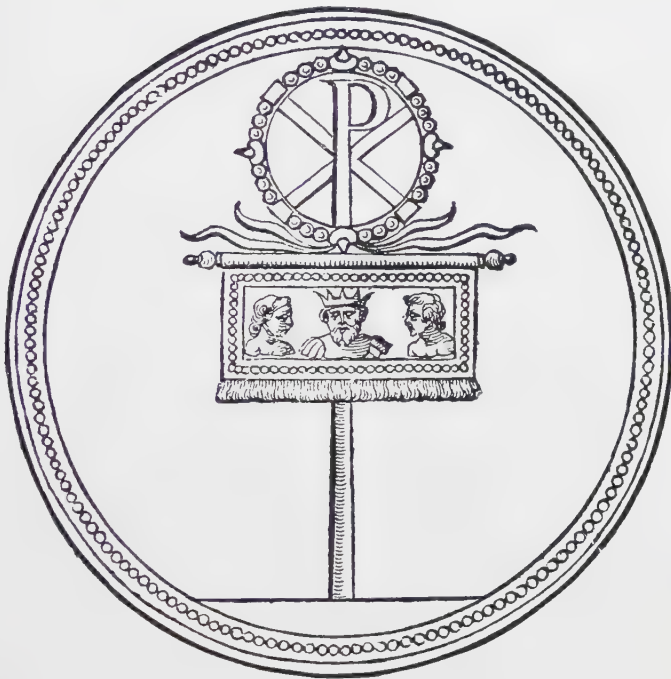
<sup>3</sup> nihtlangne fyrst

<sup>4</sup> corthre

<sup>5</sup> aer oththe sith

<sup>6</sup> wuldres Weard





The Labarum.

From Bosio's *La Trionfante e Gloriosa Croce*.

There support <sup>7</sup> thou findest, there victory's token!"  
 Soon was he dight, at the holy angel's 'hest;  
 Opened he then his inmost soul—he looked above,  
 As him the herald—faithful weaver of peace <sup>8</sup>—had bidden.  
 Beheld he then—with treasures bright—the Tree of Glory!  
 Brilliant above the roof of clouds—with gold bedecked <sup>9</sup>  
 Its jewels gleaming. The shining tree with letters radiant  
 And bright inscribed: "By this sign thou conquerest,  
 And shalt overcome thy foes in peril dread,  
 And by the sign thou, over thy hated host, shalt triumph."  
 The light then vanished straightway, on high ascended,  
 And with the holy messenger it went among the throng of the pure.  
 Blithe was the King thereat, and from his cares set free—  
 He of men the peerless,—freed was his soul by that fair vision.

*The Battle Ensueeth*

Bade he then, with ready haste, that heroes' bulwark,  
 Constantine, of gifts bestower, <sup>10</sup> legions' war-lord,  
 He the glorious King,—a token to be fashioned <sup>11</sup>  
 Like to Christ his Cross, within the heavens revealed to him,  
 E'en as his eyes beheld it. Bade he then at dawn—  
 The break of day—to rouse his warriors and make ready

<sup>7</sup> wrathe  
<sup>8</sup> frithowebba  
<sup>9</sup> geglenged

<sup>10</sup> beagiffa  
<sup>11</sup> bewyrcan  
<sup>12</sup> byman

For the storm of weapons, and raise aloft the battle sign  
 And bear it on before—that Holy Tree—  
 That Beacon of God—straight into the moil of the foe.  
 Loud sang the trumpets <sup>13</sup> at the head of the host.  
 The raven was fain of the work; the eagle, dewy-feathered,  
 Gazed upon the march, the strife of slaughtering men.  
 The wolf raised his howl aloft—he, the forest's denizen.  
 Rife was battle-terror. There came the clash of shields,  
 And the shock of men. Hard was the hand swing.  
 The slaughter of warriors, the moment they met the arrows' storm;  
 Upon that fated <sup>13</sup> folk showers of darts, and over the yellow bucklers  
 Spears upon the hated host, the savage foemen;  
 Spears like battle adders, <sup>14</sup> with mighty hand-grip,  
 Forth they sent. Stout-hearted still they forward strode;  
 Pressing on from time to time, they brake the shield-hedge;  
 Drave home the sword; pressed forward, brave in conflict.  
 Then was the standard raised on high, the battle-sign <sup>15</sup>  
 Before the army. Loud they sang the victory song.  
 Golden helms and shining spears gleamed over the battle-field;  
 The heathen foe was conquered; they fell, no quarter given.  
 They fled straightway, that Hunnish folk, whenas  
 The dauntless King of Romans bade the Holy Tree be raised aloft.  
 Their warriors then were scattered <sup>16</sup> far and wide:  
 Some the battle took away; some at pains their life retained,  
 While on the march; others too, with life half-ebbed, <sup>17</sup>  
 To fastnesses betook themselves, and far away among the stony cliffs  
 They hid them, and held the land anear the river Danube;  
 Yet some at life's last end were drowned beneath the rushing stream.  
 Then was the army of the brave rejoiced; upon that foreign foe  
 They followed, till the setting sun, from break of day.  
 And weapons flew—the spears of ash—the biting battle-adders.  
 The horde was lessened, <sup>18</sup> of the loathe'd warriors, bearing shields.  
 From thence escaped but few of Huns, to reach their homes again.  
 From that day's deed 'twas manifest that victory He gave  
 To Constantine—the Almighty King—victory, and honor glorious,  
 A realm beneath the heavens, thanks to His Holy Cross.

<sup>13</sup> faege<sup>14</sup> hildenaedran<sup>15</sup> segn for Sweotum<sup>16</sup> towrecene<sup>17</sup> healfcwice<sup>18</sup> gescyrdded

(To Be Continued)

## Unwitting Quislings

A SERMON PREACHED IN  
 ST. MARY'S CHURCH, BLAIR, NEBRASKA

By

SAMUEL S. ELLISTON

Tell the average Episcopalians that they are not ladies or gentlemen, and they will be angry; on the other hand, suggest to them that they might be servants of the devil, and they will only smile.

This strange paradox is the result of misunderstanding regarding the relationship of

the creature to the Creator; the soul to God; a confirmed member to the Church.

Alert to seize upon this misunderstanding as an unguarded avenue to the soul, the devil himself sets traps that ensnare the feeble and bind the hands of the only Body of the Blessed Lord uses for His work on earth.

These hands and feet are the hands and feet of every confirmed member of the Church throughout Christendom. St. Paul reminds us, "Ye are the Body of Christ, and severally members thereof."

Habitually empty pews of certain of the Faith in the Churches of the Anglican Communion each Sunday morning shout loudly by their very silence that those persons are captives of the devil and that his continuous warfare against our Lord and His Church is devastatingly and alarmingly effective. Those confirmed members who willfully and habitually absent themselves, or who conceal their non-attendance behind flimsy excuses, offer Satan not even the struggle of dumb cattle against the rope and halter of the herdsman but submit docilely to the chains of the devil forged in the fires of Hell.

"How is it," you ask, "that mere non-attendance at Sunday worship brands a member before God and the congregation as a captive of the devil?"

Wait, consider what we are—creatures dependent for our future life upon a Creator, immortal souls made by God for God, stewards and administrators of God's creation. As stewards we are entrusted to use and spend God's possessions only in such a fashion that His name might be magnified, and His Kingdom strengthened. One of God's possessions is "Time."

"Time" as a possession of God may be spent freely by all men—it is terminated in his life only by the death of the body. Still we assume the stewardship of time instructed by the word and example of God Himself. The Book of Genesis tells us that the good God spent six days in the work of Creation. From His finger tips spun the worlds and planets in a merry whirl; light and darkness alternately revealed and disclosed their paths. All living creatures were placed into a world still wet from the morning's birth. Finally, God raised up His own image in the form of man and breathed into him a living soul. The work of Creation finished, God rested and reserved the seventh day for Himself. Later, in thundering the Law from the mountain top, God reminded men that six days may be spent in labor to

provide for their bodies but that the seventh day belonged to Him, and that it must be spent, by His direct command, in His worship.

Stealthily, the devil moves to detract men's attention from this command of God and offers to idle minds on the Lord's Day pleasing distractions labelled: indulgence of the body, worldly recreation, carnal pleasures, and plausible excuse. Once let a human mind succumb to the seductive voice of temptation, and the Prince of Darkness gently grasps the hand and guides the feet on the easy downward path that leads to Hell—an immortal soul becoming a fugitive from God, an untrustworthy steward who has stolen from his Master. Collaborators with the devil, those who deliberately and habitually profane the Lord's Day, have unwittingly become thieves; thieves, not of their fellow-man's goods, but thieves who are evil enough to steal from God the time that belongs to Him alone.

These unwitting, but willing, collaborationists with the devil form an insidious "fifth column," working within the breast of every congregation in Mother Church. Our Blessed Lord has told us that we need not fear those who are able to kill the body, only those who are able to deliver both body and soul to Hell. A struggle for souls exists between the forces of good and evil—God and the Devil—and this contest is waged upon the chess board of this life. These "unwitting quislings" allow themselves to be made mere pawns guided by the Evil One, and by their example of indifference or neglect of their duty toward God influence other innocents to follow along the devious path that can lead to nothing but darkness and despair.

The spiritually weak, the newly confirmed, the non-Episcopalian, and every child in the parish look toward the stronger, the older in the Faith, the believer, and the more mature for example and guidance. One confirmed member (more especially if that member be highly placed in the social-secular life of the parish) will, by habitual and willful absence from Sunday worship, deliver his own soul to the Prince of Darkness, and



by such example unknowingly deliver the soul of another who looks to him for example.

A soul that is enslaved by the devil is of little value to God. If such slavery exists until the death of the body, the soul is said to be dead as well. Woe be unto him, who in the Day of Judgment vainly tries to wash from his hands the blood of his brother. Not by physical violence was his brother's soul made dead; it was murder by unwholesome example. As God asked Cain, "Where is Abel, thy brother?" so in the day of Judgment God will demand of us, "Where is thy brother who looked to you for example?" In that final hour we may answer as did Cain, "Am I my brother's keeper?" Then will the lesson of Cain be ours. Just as Abel's blood cried out to God from the ground for vengeance, certainly the cries of men and women and the still innocent children who have lost their souls by our influence will cry out to God. The charge that is laid to our heads before the Righteous Judge will be the charge of "Murder."

We need not await the Day of Judgment for proof. Look about you in the congregations of the Church throughout the world. Are not those who willfully and habitually profane the Lord's Day a miserable people? Perhaps, at first glance you will say, "No." But learn them; examine their inner lives. Are they not filled with frustrations, and anxieties? Have worldly possessions, and social standing brought them an understanding of the mystery of suffering and pain? Will the temporal ever satisfy the craving for the spiritual in their lives? Look closely and you will see that their lives are already radiant with the fires of hell. Quislings are always paid in their master's coin, and those "unwitting quislings of Satan" begin in this life to receive coins bearing the superscription "death and despair."

I will readily admit that by very context the words of this sermon are destined, for a moment, not to reach their appointed and ultimate goal. The ears that should hear them, by their very absence, are rendered deaf. Still, those of the faithful who assemble regularly on the Lord's Day for worship in



THE ANGEL OF THE LORD DESCENDED FROM  
HEAVEN, AND CAME AND ROLLED BACK THE STONE  
FROM THE DOOR  
St. Matthew 28:2.

the parish churches throughout Christendom have within their means the power to wrest the souls of their bretheren from the embrace of Satan. Just as unwholesome example enlists souls for the legions of Lucifer, so too the example of faithful, truly converted Episcopalians furnish a God-strengthened influence for good. Each parish in the Episcopal Church must be recognized as a militant outpost for Christ. In any community each outpost is only as strong as the soldier who man it.

Yet the mere matching of weapons in warfare will result in a stalemate. There must be an advantage, and our Lord has promised to be with His Church until the consummation of the world and has provided the Church and Christian soldiers with the strongest force and weapon against evil known to the world and man—the power

of prayer! Separated from God for all Eternity, the devil cannot resort to prayer. The advantage then is ours; ours will be the victory. Each parish in Christendom may march to its reward as a body, provided that each member become his brother's keeper and that the souls of the seduced become the souls of the saved by virtue of our prayers.

On Calvary Hill our Blessed Lord prayed, "Father, forgive them, for they know not what they do." This prayer, that went forth to the darkened Heavens in the hour when Satan seemed to have won his greatest victory, became almost immediately effective. Beside our Lord on another cross a thief and murderer, who only shortly before had railed out against Him in the most bitter language, listened and became strangely silent. As the whispered words of a prayer for the forgiveness entered the courts of Heaven, the fire of the Holy Spirit began to warm a heart already cold with sin. The physical anguish of his crucified body lessened as Dismas the thief turned his thoughts from the *now* to the *future*. Hoarsely, through parched lips he spoke, making a prayer—a prayer that was perhaps his first and most certainly his last on earth.

This man, who during his life had sought only the rewards of the world—as all egomaniacs have acknowledged no power greater than themselves—made a strange prayer, an unusual request. He did not ask to be taken down from the cross and returned to the life of the world he loved. His physical death was certain, the end was near. He acknowledged receiving a just reward for his sin in the "quisling coin." He sought no relief for his anguished body; he sought only assurance from the Man beside him on the Cross—the Man that he alone, in the darkest hour of the world's history, acknowledged as a King—not only a King—but the King of Kings. Dismas, the murderer and thief, sought only assurance that he would not be forgotten. The effectiveness of prayer against the Devil was proved, for God Himself from the Throne of the Cross assured this murderer and thief, "This day shalt thou be with me in Paradise."

More then is our weapon against the forces of darkness! Here then is a weapon against which there is no defense. We, as our brother's keeper, must exert ourselves on his behalf, employing every weapon at our disposal to wrest his soul from the pits of hell. He who has unwittingly become a collaborator with the devil knows not what he does. Bearing this fact in mind, we, as our Blessed Lord did, must pray for his enlightenment.

Pray daily, using the third Collect for Good Friday: that Almighty God will send the Holy Spirit to illumine the minds of those who profane His Day to their plight. Pray that they may learn that despite weather, social obligations, and worldly pleasure they have a sworn obligation made at the time of their Confirmation to worship God each Sunday in His Church that must be kept. Certainly before it is too late, they will realize that they have become "unwitting quislings of the devil," and will cry out not to be returned to the temptations of the world which are occasions for enslavement only to be remembered.

Prayers in their behalf will not only fill the empty pews in the churches of the Anglican Communion throughout the world, but will wrest from the grasp of Satan those who have unknowingly become murderers of the innocent souls of others by example and thieves of time that belongs to God. Again like Dismas, the penitent thief, prayer will be effective; and they shall steal Paradise again.





# The Church Of Sweden

BY LARS BEJERHOLM

## INSIDE INFORMATION

Giving inside information is difficult and revealing; difficult, because one must try to separate facts from unreliable data; revealing, because the author's private opinion on Church life and theology of necessity will be advanced. Some readers will dislike my position in these matters, but I beg you to be assured that nothing but love and devotion to the Church of Sweden has dictated the following lines.

The most conspicuous and at the same time most severe weakness of the Church of Sweden is her splendid isolation. The clergy and some very few lay people are the only ones that take any loving interest in the life of the Church, and it is perhaps an open question if all the clergy do. An outsider will at once notice the extremely poor attendance at Service, and having lived some time in the country they will notice that active participation in the life of the Church will be welcomed, but not expected. The Church is well established—she is an institution, liked by many and only disliked by few, generally tolerated but scarcely loved.

Roughly a half century ago, the Church of Sweden, during the fierce struggle for life during the "free-church" movement, was proclaimed the "folk-church," the national and historical body inside which almost anything could be tolerated. The remnant of the old Church discipline was gradually sold down river. So today we find that almost every child receives the Sacrament of Baptism, but with no guarantee of a genuine Christian upbringing. Only a small percentage will come to Sunday School and the compulsory religious teaching in the State schools is watered down to a thin soup that cannot possibly give nourishment for the soul. And only the exceptional parents will show by their lives that to know God without worshipping Him is totally in vain. True, most of the children will be instructed by the clergy before Confirmation, but this in-

struction very often misses the point. It usually consists of a transferring of a theoretic religious knowledge without any attempt to foster the young people in the practice of their religion. That side of the upbringing used to be taken care of by the parents and by regular attendance at worship, but this is no longer the case. It is a usual sight in a Swedish church to see forty youngsters sitting in the front pews and there only a few elderly people scattered throughout the nave. Little wonder then, that for the majority of the young people the first day of their receiving of the Blessed Sacrament will be the last for years to come.

The "folk-church" also had grave consequences with respect to Holy Matrimony. Today the Church has no laws of her own on this point but follows out the direction of the State which allows divorce very freely. It is theoretically possible to be married in the Church for the fifth and sixth time! I cannot here discuss the intricate and complicated problems of marriage and the various efforts that are being made to rectify this intolerable situation. Not a few of the clergy simply refuse to perform marriages in certain cases, although they are under penalty for this refusal. Money has been collected in certain circles for the payment of the fines. The Bishops of the Church of Sweden have left their clergy in an exceedingly difficult position by refusing to take a definite stand in this matter, although, I must add, that my own Diocesan has promised his clergy to support them in their disobedience to the letter of the State law.

The isolation of the Church from the people is due to a certain amount of class distinction that still exists in our country. Especially in the cities, the Church is identified with the middle class, and workmen feel themselves excluded. The historical background to this situation is the rise of socialism in the late 19th century, which at the

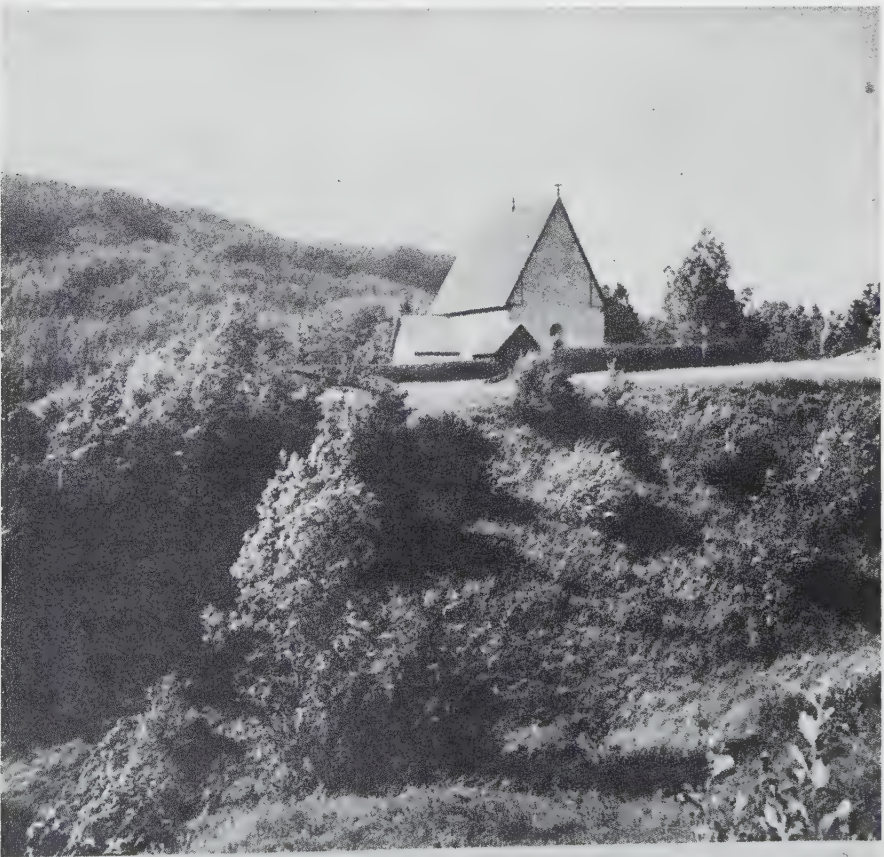


particular time seemed to be the only remedy for the misery of the many. During this struggle the Church largely fought on the side of the Throne and the moneyed classes. The anti-church attitude of the working class used to be very outspoken but has now melted to an attitude of "couldn't care less."

What then is being done to impart to people a love for God's Church? One thing we have learned from across the sea—namely, to visit the laity in their homes. Calling on parishioners used to be an unheard of thing, one party was even opposed to it from "theological" principles, but the younger clergy are now calling more frequently. Because of the immense number of people in the average parish this calling is a difficult task; but it is most rewarding as most peo-

ple are pleasantly surprised to see a priest and to discover that piety is not necessarily haziness.

It is easy to complain, and there will always be things to complain about in the life, or lack of life, of the Church. However important it is for the Church and the faithful to face new situations and to accommodate the work of the Church accordingly, however pressing the social responsibility of Christians should be in every age, yet there seems today to be a more important task: to concentrate on the essentials of our most holy Faith. A full inner life, a closeness to God, the most complete realization of our personal life in the Church, her prayer, her worship and her sanctity—that is the basic requirement for a renewal. We can run our legs off and perhaps show imposing results,



45. *Lidens kyrka är inlagd i landskapet på ett sätt som hedrar svensk natur- 4. B.*

BEAUTIFUL LITTLE CHURCH IN MEDELPAD

but without this, it is but vanity. With the fulness of the life with God in the Communion of the Saints there can be a risk of isolation, but there is also the Holy Ghost urging and forcing us to participate in God's love for man.

In the Church of Sweden, there has been many a movement trying to "do" something or another, youth group organizations, social meetings and all the rest. I am not saying that these things are not needed or useful; they are, and badly needed—but many of us have a suspicion that it is not attacking problems at their roots. All attempts to vivify the Church life seem to have fallen short on this point: there is not a backing of prayer, worship and sanctity. If only we could make people that already half-heartedly belong to the Church regular and understanding worshippers who participate in the complete richness of the Church, then we would have a starting point for solving all their problems.

A strong movement today within the Church of Sweden is concentrating its efforts on the essentials of worship and prayer. The first initiative has been to propagate the celebration of the Mass at least every Sunday [in city parishes, every day] and to make the externals as inviting as possible. It is a very general tendency that old churches are being restored to their medieval splendour; only the exceptional church does not have chasubles and other liturgical vestments, candles, crucifixes and statues. But what is more important is that there is a living interest in the Liturgy. People want to understand and to be instructed in the meaning of worship; books with pictures and explanations of the various parts of the service are produced and there is a noticeable growing interest, not least among young people for an active, lively and regular participation in the offering of the Holy Sacrifice.

As I have mentioned earlier, the ancient Offices of the Church which were preserved in the Church of England under the form of Morning and Evening Prayer, have played only a very insignificant role in the Church of Sweden. But her most astonishing revival has occurred during the past quarter cen-

tury. A regular Office book is published with magnificent gregorian chant for parish use, and in quite a few churches today we have the regular Office said or sung. Particularly has the office of Compline become largely accepted and much loved.

The Sacrament of Penance has a strange history in the Church of Sweden, which ended in its not being used. There is a strong and growing tendency towards regular use of this Sacrament today; booklets are being published for instruction and encouragement. This is general: an awakening is taking place as regards the meaning and the use of all the Sacraments of the Church.

Societies for promoting this vivification of the life of the Church have been founded. Most notable is the Society of St. Birgitta which meets every summer at that Saint's old Convent in Vadstena. Centres for this kind of work among the university students are the College of St. Lawrence in Lund and another one planned for the same purpose in Upsala. But more important than these various organizations is the fact that the conscience of the Church has been awakened on this point and all over the country we can find signs of an inner revival and inner renewal, which is a sign of a new and better future for the Church of Sweden. To this comes the regular everyday work of the Church, study groups and circles of various kinds. There is yet a long way to go but many are confident that we have at least found the way. And with these words I want to end this information about the Church of Sweden. There is an ecumenical secret in the principle of renewing the Church from within, from the sacred sources of worship, prayer and sanctity of the Church. It is like a circle with its centre: the closer we all in any Church come to the centre, the closer we come to each other.

FINIS

These articles have been edited by

The Reverend Howard Spencer Hane  
St. Thomas Church,  
New York City.





INSTALLATION OF A NEW RECTOR  
DIOCESE OF LUND

## The Augustinian Catena

### CHAPTER XXXVI

*Of the glory of the heavenly country*

When, therefore, we attain to Thee, O Fount of wisdom and unfailing light, O Light that never goest out, so that not as now, in a glass darkly, but face to face we shall see Thee, then all our longings after perfection will be satisfied.

here is nothing that can be desired, but only Thou, O Lord, O Supreme perfection, who Thyself art the everlasting re-

ward of the blessed, and their diadem of glory—and everlasting joy upon their heads. Who wilt keep them inwardly and outwardly in Thy peace, which passeth all understanding:

Whom seeing, we shall love and praise, for in Thy light we shall see light, for with Thee is the well of life and in Thy light shall we see light.



But what kind of light? O Light immeasurable, O Light incorporeal, incorruptible, incomprehensible; O Light that never failest, that never goest out; O Light unapproachable, uncreated, O Light of truth, O Light divine, which illuminest the eyes of angels, and makest glad the youth of the Saints, O Light of Light, Thou art the well of life, Thou Lord my God.

2. Thou verily art that Light in which we shall see light, Thou, as Thou art Thyself, in the light of Thy countenance, when we shall see Thee face to face.

And what is that seeing Thee face to face, if it be not, as saith the Apostle, knowing Thee, even as we are known?

To know Thy truth, Thy glory: to know the power of the Father, the wisdom of the Son, the loving-kindness of the Holy Spirit, the very one and undivided Being of the Holy Trinity, this it is to know Thy face, O God.

For to behold the vision of the Living God is the supreme good, the joy of the Angels and of all the Saints;

It is the reward of eternal life, the glory of the spiritual beings, everlasting gladness, their crowning beauty, their reward of felicity, splendour of repose, the beauty of peace, interior and exterior joy, the Paradise of God, the heavenly Jerusalem the blessed life, the fulness of bliss, the happiness of eternity, even that peace of God, which passeth all understanding.

3. This, then, is perfect bliss, and the whole glory of man, to see the Face of his God: to see Him who made heaven and earth, to see Him who made man, redeemed him, glorified him.

He will see Him by knowing Him: he will love Him by choosing and desiring Him: he will praise Him in possessing Him.

God Himself is the heritage of His people, of the nation of Saints, of the nation He redeemed.

He himself is their portion and their beatitude.

Thou Thyself art their prize, and their exceeding great reward, such recompense as befits Thy greatness.

For it is not as if Thou wert great, and Thy rewards small. But Thy reward is as great

as Thou Thyself art:

Thou art not one thing, and Thy reward another. But Thou Thyself art exceeding great, and Thou Thyself art their exceeding great reward.

Thou Thyself art both the Crowner and the Crown.

Thou Thyself art the giver of the Promise, and Thyself the fulfilment:

Thou art the Rewarder and the Rewarder: Thou the Prize-giver, and the Prize of eternal felicity.

4. Thou, then art Crowner and Crown, O my God, the diadem of my hope adorned with glory.

O Light that makest me glad, O reviving Light, O adorning Grace, Thou art my great Hope, the Desire of the Saints, for whom they pine.

For the Vision of Thee is the whole wage, the whole reward, the whole joy that we wait for.

For this is life eternal: this, I say, is Thy wisdom, this is life eternal, that we might know Thee, the only true God, and Jesus Christ, whom Thou hast sent.

When therefore, we shall see Thee, the only God, the true God, the living God and mighty, the one only God, invisible, infinite, incomprehensible, and Thine only begotten Son, consubstantial and eternal with Thee, our Lord Jesus Christ whom Thou hast sent for our salvation into this world in the power of the Holy Spirit, Threefold in Persons and One Being, the only Holy God beside whom there is no God: then shall we have that which now we seek, eternal life, unending glory which Thou hast prepared for them that love Thee, that Thou hast laid up for such as fear Thee, and which Thou art about to give to those who always see Thy face.

5. And now, O Lord my God, who hast formed me from my mother's womb, my mother, who commended me into Thy hand, let me not any longer be torn asunder among many things, but gather me from all external things into myself, and from myself into Thee, that my heart may ever say unto Thee: Mine eyes are ever looking towards Thee: Thy face, Lord

will I seek. The vision of the Lord of Hosts, in which alone consists the everlasting glory of the Blessed ones. To behold that vision, indeed, is eternal life, and the everlasting glory of the Saints. Therefore let my heart rejoice, that it may fear Thy name. Let the hearts of them that seek the Lord rejoice—but how much more the hearts of them that find Him!

For if there is joy in the seeking, what rapture will there be in the finding!

So will I seek Thy face fervently and unceasingly if that at length, by any means, the door and gate of righteousness may open to me, that I may enter in to the joy of my Lord.

This is the gate of the Lord: the righteous shall enter in by it.

## CHAPTER XXXVII

### *Prayer to the Holy Trinity*

1. O Three Co-equal and Co-eternal Persons, O God, One and true, Father, Son and Holy Spirit, who alone inhabitest eternity, dwelling in light inaccessible, who in Thy might hast founded the earth, and rulest the round world by Thy providence.

Holy, Holy, Holy, Lord God of Hosts, terrible and mighty, just and merciful, wonderful, praiseworthy, loveworthy, One God—three Persons one essence, power wisdom, goodness, O One and undivided Trinity, open to me who cry to Thee, the gates of righteousness, that I may go into them, and give thanks unto Thee, O Lord.

2. Behold, O great Father of all, I, a beggar, knock at Thy gate.

O Thou who hast said 'Knock, and it shall be opened' command that they open to him who knocks.

For the longings of my anxious heart and the clamour of my tears I knock at Thy door, O Father most merciful; for all my desire is before Thee, and my groaning is not hid from Thee.

O turn not Thy face away from me entirely, O Lord, nor cast Thy servant away in displeasure.

Father of mercies, hear the lamentation of Thy orphan child, and stretch forth Thy succouring hand and pluck me out of the deep waters, from the quagmire of filth, lest I perish in the very sight of the eyes of Thy mercy, while Thy lovingkindness beholds my plight.

But let me escape to Thee, O Lord my God, let me behold the treasures of Thy Kingdom, let me see Thy face evermore.

Let me tell out the praises of Thy holy name, O Lord, who only doest great wonders: who makest my heart glad with the

remembrance of Thee who sheddest upon me the light of youth.

Despise not then my old age, but make my bones to rejoice, and bring my hoary age to vigorous life again like that of an eagle



THE HOLY TRINITY

# Book Reviews

BY SYDNEY J. ATKINSON, O. H. C.

In the past issues we have been so busy trying to bring important new books to your notice that we have neglected the pamphlet and booklet type of literature. Some excellent material of this sort has come our way and we want to let you know about it.

**SERVICE MUSIC AND ANTHEMS**, For the Nonprofessional Choir, an official publication of the Joint Commission on Church Music. (Seabury: Greenwich, 1955). pp. 56. Paper. 95c.

This is a most useful booklet which lists suitable settings for Mass, Morning Prayer and Evening Prayer. Names of composers and publishers are given. Each item is described as being very easy, easy or moderate, and tells for how many voices it is written. Part II does the same thing for anthems.

**CHALLENGE AND DECISION**, Eight Studies on the Work of the Church Abroad, by *A. Denis Bailey*. (Seabury: Greenwich, 1956). pp. 63. Paper. 65c. **Leader's Guide**: pp. 16. Paper. 35c.

I don't know when I have ever read such a stimulating little book. Maybe it just happened to strike me at the right time. But I think you will find it one of the most provocative things you have read. If this is used for study groups, as is intended by the Youth Division of the Church's Department of Christian Education, the trouble will be in getting the group to break up! Good practical advice is given in the leader's guide.

Each of the eight chapters opens with a true story taken from missionary experience, bluntly facing us with some very realistic problems. The editor then adds a few paragraphs "To Help Your Thinking" and a few guide questions for the study group. Then you are on your own. If you use this book, at least you are off to a good start.

**CHRISTIAN FORGIVENESS**, For the Adult Reading and Discussion Course. (Seabury: Greenwich, 1956). Paper. Packet of six pamphlets, \$1.15. **Leader's Guide**, 50c.

Each pamphlet has around 20 pp.; the leader's guide has 31 pp.

The pamphlets are the home reading assignments for the course and cover the following titles consecutively: *The Difficulties Faced in Human Forgiving*; *Forgiveness as Taught by Christ*; *The Church's Ministry of Forgiveness*; *The Forgiven Community*; *Pitfalls and Temptations Encountered in Christian Forgiveness*; *Christian Forgiveness in Life*.

The social and corporate aspects of sin, trespass and forgiveness are well brought out. Pamphlet 3 is to be commended for its clear teaching on the sacrament of penance.

**FORWARD MOVEMENT PUBLICATIONS**, 412 Sycamore Street, Cincinnati 2, Ohio.

If you do not know this address, be sure to drop a post card off to them at once to get the Easter 1956 list of publications. You will be amazed at the variety of materials offered—and all at low prices. You can find tracts and pamphlets on the Bible, the Church, Prayer Book, Prayer, Sacraments, Stewardship, etc., and they are graded for different ages.

Of course, every Churchman ought to know **FORWARD DAY BY DAY**, a manual for daily Bible reading and meditation. It is a 64 pp booklet which costs only 10c each—or 6c for orders over ten copies. New publications include: **WHAT'S IN A NAME** by *Dr. John M. Krumm*; **THE CHURCH AND SEGREGATION**, by *Bishop Louttit*; **ON BECOMING A CHRISTIAN**, by *Prof. Norman Pittenger*; **ANXIETY**, the Cause and the Cure, by *the Rev. F. Douglas Henderson*; **DID HENRY VIII START A NEW CHURCH?** by *Dr. H. F. Woodhouse*; **WHEN CALLED UPON TO SUFFER**, by *Dean Frederick Ward Kates*; **THE PROBLEM OF PAIN** by *Robert W. MacKenna, M.D.*



# The Order of Saint Helena

## Versailles Notes

February 1-6 Sister Rachel was on Mission at Stuart Hall in Staunton, Virginia, where she attended Bible classes, spoke in Chapel, and discussed details of the Honor System and other aspects of school life with members of the faculty and student body.

The first half of February was highlighted by the last of the social events to be held before the beginning of Lent. The Juniors had a party on the 4th. The following Saturday the gym was decked in hearts of all sizes for an informal dance with a Valentine theme. Shrove Tuesday all turned out for a carnival which offered such unusual opportunities as that of throwing a sponge at a senior, eating in a French cafe, or going through a "spook house" in the basement.

The next day, Ash Wednesday, we began the serious business of Lent by offering our Lenten Rules at the offertory of the Mass. This was done at the request of the Students who feel that it makes the Lenten Rules more meaningful as well as emphasizing the real meaning of the offertory.

Father Stevens, OHC, was with us and conducted a retreat for the girls on March 7. Some concrete results of this Retreat are to be seen in the prayer corners which have been constructed in some of the rooms, and in the increased interest shown in adopting a Rule of Life.

Sister Rachel was away from Versailles February 23-March 1 to attend meetings of the Episcopal School Association at Washington, D. C. and the National Association of Principals. She spoke to the former on "Sin."

Mrs. Edward Moore, our Associate, was here for the weekend of February 24-26. She spoke to the faculty and to the students about her work with the Sioux Indians at Corn Creek Mission in Martin, South Dakota. The same weekend Father Besson, O.H.C. stopped over for a visit with us on his way from Chicago to St. Andrew's.

Sister Frances spoke on the religious Life at St. Mary's, Middlesboro, Kentucky, on February 25, and conducted a Quiet Day at Calvary Church, Louisville, on March 21.

Father Superior was here February 27-March 5 and conducted a Retreat for the Sisters on March 3.

Basketball season was the chief of the extra-curricular activities early in March. Margaret Hall girls went to Louisville on March 3 for Play Day with Louisville Collegiate. The intra-school Tournament here was held March 6-8.

March 10 a Conference on "Vocation or Career" was held at the school under the auspices of the sociology students. A film on liberal arts, *The St. John's Story* emphasized the importance of a sound background for any career or vocation and gave a dramatic presentation of the teaching profession. The afternoon discussion groups on Religion, Business, Arts, Medicine, and Home and Child Care, gave each girl a chance to enter more deeply into a study of the particular field which interested her.

Sunday evening, March 10, some of Miss Rose Mossel's music students performed in the gymnasium for an audience of friends and families of the students. The recital consisted of several chorus numbers, and solos on the piano, flute and trumpet.

Sister Mary Michael gave a Quiet Day at St. Michael and All Angels, Cincinnati, on March 12.

The girls left on March 14 to spend ten days with their families and be back at school in time for Holy Week, and the Sisters began to catch up on some of the jobs which have to be left alone during school.

March 25-April 1 was Holy Week, and Sisters, staff, and students joined forces for the work of the Holy Week Liturgy in all its glory. The Altar Guild was kept especially busy from the procession of palms on Palm Sunday right up through the Mass on Easter Day.

Many of the girls and other friends joined us for the service of Tenebrae, and shared in the Maundy Thursday Watch before the Blessed Sacrament during the day, the Sisters coming over from the Convent to "watch with Him one hour" through the night.

The Restored Vigil Service, with the lighting of the new fire, the sound of bells which had been silenced, the glory of the

Easter Mass all set the tone of joy with which we began the Easter Season.

Easter Eve the girls went on a picnic, returning very tired and very happy. The Wacolyte Tea on the Wednesday in Easter Week was, as always, a well-earned treat for all the members of the Altar Guild who had worked so hard. They had Sisters to wait on them and enjoyed every last crumb!

# The Order of The Holy Cross

## Bolahun Notes

A major event in the life of the Holy Cross Mission took place on Monday, February 27th, when Sister Hilary of the Community of the Holy Name left Bolahun permanently. To think of Bolahun without Sister Hilary seems an impossibility: she has been there twenty years!

Sister Hilary took her nurse's training in London many years ago and then saw duty in China and India before going to Africa. In the last twenty years literally thousands of people have passed through her dedicated hands. When there was no doctor to be ob-

tained for Saint Joseph's Hospital, the good Sister carried on faithfully. She used to like to refer to herself as being "at the receipt counter" as she sat at the door to examine newcomers, telling them which way to go for their treatment. Every few minutes she would bob up to get some medicine in the storeroom which was needed by a native dresser or to take care of a special case beyond the powers of the dressers. One man who was devoted to her and who had trouble with his "s's" used to call her "Sitter"—much to the amusement of others standing around.

Nor was it for nothing that she was known as "The Mother of the Kisis." Regularly each month, Sister Hilary would shut up the hospital right on time as it would be closed Friday to go to Kisi country. She would complete the arduous trek through deep bush to Fom Dundu and the other Kisi towns, preaching the Gospel, dispensing medicines, giving advice to native teachers and evangelists, and yet be back as usual a few days later to carry on her hospital duties. Twice a week she held "God-palaver" for the Kisi people in Bolahun itself in the evening.

Any time left? Oh yes; Sister Hilary would be found at the appointed times taking her place in the little convent chapel for the regular round of Mass and Offices, making her meditation, or offering up her intercessions before the Blessed Sacrament on behalf of the souls of those whose bodies she had just been tending to down at the hospital.



SISTER HILARY WITH YAWS PATIENT

And then there was the garden! All who have been to Bolahun have beautiful memories of Sister pottering around that miracle of a garden in front of the convent. How did she get roses (even snapdragons this past year) to grow in that hard laterite soil? Friends sent her seeds from distant lands and she was always on the watch when on trek for flowers which grew but which were almost hidden from view in the lush jungle. She certainly had variety in that garden.

But her days of activity are not yet over. The Reverend Mother of the Community of the Holy Name feels that Sister Hilary is getting to be a little bit too old for the rigors of the tropics; so now she is to return to Malvern Link, Worcestershire, where the Mother House of the Community is located, and Sister Hilary is to take care of other Sisters who are *really* old. We know they will receive wonderful attention. Those who have known her—those who have worked with her and those who have been attended to by her—can never forget a truly inspiring personality. And we all pray: "God bless you, Sister."

In the meantime, changes have had to be made at Bolahun. Sister Elvina, who also has a long record of service at the hospital has taken Sister Hilary's place at "the seat of custom." Sister Michael is now helping in the lab and Mrs. Sorenson is doing her bit in Saint Agnes' School. We hear that Mr. Sorenson is "in the seventh heaven" with his work at the hospital laboratory, but is anxiously waiting for his personal equipment to arrive. It takes a long time for trucks to reach Bolahun!

However, Father Taylor is doing his best to speed things up. He got permission from the Sierra Leone government to extend his road-building operations over on "English side." Very likely by now he has made contact with the motor road over in Sierra Leone and that means that headloading will be a thing of the past—except in emergencies—of which there will no doubt be many! This means that Bolahun is definitely connected by motorized transportation with the outside world. This does away with many of the labor problems of the past, but also raises

some new ones (there's always something, isn't there?). The main headache now will be road maintenance, especially in the rainy season. This calls for a caterpillar tractor. The one we have been advised to get by an expert costs \$7000—alas, our poor budget! Can you help? When we read *The Acts of the Apostles* we learn of how the saints in the various churches took up collections for the church in Jerusalem and of how people helped Paul to travel from place to place. It's the same story now, only we talk about jeeps and caterpillar tractors; and it is the same purpose: to carry the Word of God to all parts of the earth. Here is a call for the saints in America to help spread the word in Africa. Please send donations to the Father Commissary here at West Park. If you want your contribution to go to some special item, such as the tractor, please note this; otherwise we will put it in the general fund for the current expenses of the Mission. Do help, if you can.

## West Park Notes

### Current Appointments

*Father Superior* will be away from the Mother House all of April making his visitation at Mount Calvary Priory, Santa Barbara, California.

*Father Turkington* will conduct the annual retreat for the Oblates of Mount Calvary here at the monastery April 9th to 13th.

*Father Atkinson* will be the leader of the Bethlehem Diocesan College Work Program, April 9th through the 13th. This will include meetings and addresses with faculty members and students at the following towns and colleges: Easton (Lafayette College), Bethlehem (Lehigh University and Moravian College), Allentown (Cedar Crest and Muhlenberg), Reading (Albright College), and Wilkes Barre (Wilkes, Misericordia and Queens).

*Father Harris* will conduct services at Newburgh, N. Y., on Saint Mark's Day, April 25th.

*Father Bicknell* will conduct a mission at Saint Paul's Church, Philippa, West Virginia, beginning April 18th.



*Father Packard*, from the 2nd to the 14th, will be touring the south and southwestern parts of the country. He plans to make stops at the Seminary of the Southwest, Austin, Texas, and Saint Andrew's School, Tennessee, and will visit associates of the Order in these regions. From the 15th to the 22nd he will be conducting a mission at Trinity Church, Logansport, Indiana.

*Father Adams* will be conducting the annual retreat of the Community of Saint Mary from April 7th to 14th.

## WITH THE EDITOR

### Correction

Undoubtedly miracles sometimes do happen. But we feel that we placed a rather overwhelming miracle on Father Gill's shoulders in the March issue. If you read *Bolahun Notes* and then *West Park Notes*, you were informed that the good Father left our Mission in West Africa on February 4th and then arrived here on the banks of the Hudson River on the same day! Actually Father Gill departed from Bolahun on January 16th.

### Kent

Kent School, Kent, Conn., was founded by Father Sill, O. H. C., in 1906; so the school is holding a year-long celebration. We hope to devote most of our June issue to Kent School, telling something of its history and aims and giving an account of the highlights of this year's celebration. Some of us have had the pleasure to be in on some of the doings, such as the seminar on Christian Education held in November and the Religious Orders Conference in January.

On March 7th we were very happy to have a visit from Father Trevor Huddleston of the English Community of the Resurrection. Some time ago Kent School arranged to take one of Father Huddleston's South African students, but the South African Government stepped in and would not grant a passport to the boy. Later Father's Superior recalled him to England to be Novice Master and so Kent asked him to make his homeward trip via the U.S.A. Father Huddleston arrived at the Idlewild airport

on March 1st and then he was the principal speaker at the dinner held at the Waldorf-Astoria honoring the memory of Father Sill on March 10th.



ST. FRANCIS DE SALES' ALTAR  
Novitiate Chapel, West Park

It is hard to make definite statements as to what we will be printing in the future. Too many factors enter in to make dogmatic promises. At present we are working on booklet versions of Father Spencer's *Saint Against the Holy Ghost*, Father Baldwin's *More Accurate Words*, and *The Augustinian Catena*. We hope to give definite dates and prices in our next.

We are glad to start a new series with Father Spencer entitled *Fulfillment in Christ* which we are sure will be helpful to our readers. Father Houghton's interesting commentary on and translation of Cynewulf's Anglo-Saxon poem on Saint Helen will be printed in two parts. The second dealing with the finding of the Cross in Jerusalem, will come in May, the month in which the Feast of the Invention of the Holy Cross occurs.

## An Ordo of Worship and Intercession - Apr. - May 1956

- 16 Monday W Mass of 2nd Sunday after Easter gl pref of Eastern till Ascension unless otherwise directed—for the *Seminarist Associate*.
  - 17 Tuesday W Mass as on April 16—for the *sick*.
  - 18 Wednesday W Mass as on April 16—for the *Confraternity of the Love of God*.
  - 19 St. Alphege BM Double R gl—for the *Companions of the Order*.
  - 20 Friday W Mass as on April 16—for the *Confraternity of the Christian Life*.
  - 21 St. Anslem BCD Double W gl cr—for *church seminaries*.
  - 22 3d Sunday after Easter Double W gl cr—for the *conversion of the heathen*.
  - 23 St. George M Simple R gl—for *all in military service*.
  - 24 Tuesday W Mass of Easter iii gl—for the *faithful departed*.
  - 25 St. Mark Evangelist Double II Cl R gl cr pref of Apostles—for the *return of the lapsed*.
  - 26 Thursday W Mass as on April 24—for the *Society of the Oblates of Mt. Calvary*.
  - 27 Friday W Mass as on April 24—for *all orphans*.
  - 28 Of St. Mary Simple W gl pref BVM (Veneration)—for the *Community of St. Mary*.
  - 29 4th Sunday after Easter Double W gl cr—in *thanksgiving for the work of Church missionaries*
  - 30 St. Catherine of Sienna V Double W gl—for *all religious*.
- 
- May 1 SS Philip and James App Double II Cl R gl cr pref of Apostles—for *all bishops*.
  - 2 St. Athanasius BCD Double W gl cr—for the *work at the Liberian Mission*
  - 3 Invention of the Holy Cross Double II Cl R gl cr pref of Passiontide—for the *Order of the Holy Cross*.
  - 4 St. Monica W Double W gl—for the *Order of St. Helena*.
  - 5 Of St. Mary Simple W Mass as on April 28—for the *Order of St. Anne*.
  - 6 5th Sunday after Easter Double W gl col 2) St. John before the Latin Gate cr—for the *reunion of Christendom*.
  - 7 Rogation Monday W Rogation Mass V—for a *bountiful harvest*.
  - 8 Rogation Tuesday W Rogation Mass V—for *all the poor, homeless and hungry*.
  - 9 St. Gregory Nazianzen Double W Mass a) of St. Gregory gl col 2) Vigil of Ascension 3) Rogation b) of Vigil gl col 2) St. Gregory 3) Rogation c) after Rogation Procession Rogation Mass V col 2) St. Gregory 3) Vigil—for *all in need*.
  - 10 Ascension of Our Lord Double I Cl W gl cr pref of Ascension until Whitsunday unless otherwise ordered—in *thanksgiving for the Incarnation*.
  - 11 Within the Octave Semidouble W gl cr—for the *Priests Associate*.
  - 12 Within the Octave Semidouble W gl col 2) SS Nereus Pancras and Achilles cr—for *doctors, nurses and orderlies*.
  - 13 Sunday after Ascension Double W gl col 2) Ascension cr—for the *spirit of love*.
  - 14 St. Pachomius Ab Double W gl col 2) Ascension—for *growth in religious orders*.
  - 15 Within the Octave Semidouble W gl cr—for *Margaret Hall School*.
  - 16 Within the Octave Semidouble W gl cr—for *Kemper Hall School*.



# . . . Press Notes . . .

Business! We have done a greater amount of business in sending out Lenten literature than has been done for years. Just think of how many persons used the 3000 Stations of the Cross we mailed out to various parts of the country. We thought the Christmas rush was large, but the Lenten business went way beyond it.

In reading the letters and orders we find some very amusing and some disappointing remarks and comments about the Magazine and some of the Tracts. Of course we cannot satisfy all tastes and dispositions. We do have a lot of chuckles every day over the mail.

Comments about the Magazine are generally highly complimentary, but occasionally there are some the other way. We had a cancellation of a subscription this past month with the comment "have no more use or interest in your heretical magazine." In reading the remainder of the letter we found out that we are not "Catholic" in any way. (our comment: "What are we?") Another comments we are too "highbrow." (what's that!?) Nevertheless we are encouraged in our effort to meet the needs of "all sorts and conditions" by the numerous kindly and favorable comments from so many of our readers. The Editor makes an effort to give as large a variety of interesting articles as possible.

Numerous comments have been on the subject of fishing (guess the "itch" is showing up all over the country) and one seemed almost like a sermon, for the writer said "Our Lord would not approve of using a hook in fishing, He would use a net." If I recall correctly the fishermen with whom our Lord was associated were "commercial" fishermen and of course the net was the correct thing to use. But I go fishing for the sport and to match wits with the fish. I very seldom eat the fish I catch and carefully remove the fish from the hook and replace it in the stream. I cannot agree with the objectors of

the use of the hook when they say that it is a cruel treatment of a fish. Objections or no fishing is one of the "sports" that brings a person close to God and His creation and one of the best ways of relaxing both body and soul that can be found.

Quite some time ago I wrote that all is not solemn and gloomy around here. In fact, it is a difficult thing to find any gloom at all. Everyone appreciates a good story, a good "who dun-it," and a good hearty laugh rising over a good joke. I came across one that seemed pretty good to me as it uses words with which we are all very familiar in the Church. It goes like this:

He: "I wonder what a bride thinks when she's strolling up the aisle, to the altar to the wedding hymn?"

She: "You said it, Boy—aisle—altar—hymn."

Don't you dare ask what sometimes comes into the mind of the officiant at a wedding. Even with all the solemnity that can be attached to a wedding some very funny or queer things will happen and bring humorous thoughts into the mind.

(Seriously, you will be interested in the article, GOD MADE SEX, written by H. Whittemore, that will be in next month's issue. It will be published at the same time as a tract.)

I almost hesitate to make the following statement, lest I be wrong again. The excellent tract on how to make a Retreat without a Conductor (called "Come Ye Apart") was duly received at this office, but I found that the printer had the pages listed incorrectly on the Index page. So back they had to go to the printer. He is correcting it and now I feel that we will have them in the mail from now on. This is one of the most helpful tracts published on the subject of Retreats and any man or woman will find a very practical help. Cost, 20c per copy.

A blessed Easter to you all.



# May, 1956

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JAMES OTIS SARGENT HUNTINGTON  
FOUNDER OF THE ORDER OF THE HOLY CROSS  
THE ANNIVERSARY OF HIS ORDINATION  
COMES IN MAY

(See page 150)

# The Holy Cross Magazine

May



1956

## God Made Sex

BY

ALAN WHITTEMORE, O. H. C.

**H**ow surprised the young bride would have been had she known that her wedding would become the most famous in history! It took place almost two thousand years ago in a remote Palestinian village, yet you can read all about it today in the second chapter of St. John's Gospel. It is famous because Jesus Christ was among the guests and because He chose that occasion for His first miracle. He turned water into wine.

By accepting the invitation our Lord, on the very threshold of His ministry, affirmed the goodness and beauty of marriage. And He teaches, by linking with it that particular miracle, that He can change marriage into something more wonderful still. He can change sex (along with all the other instincts) and draw us closer to Himself. He can transform our instincts into joyous, triumphant, loving union with Him; the great and final destiny for which He created us.

It is the fashion in many quarters nowadays to speak frankly about sex even before children. On the whole it is good, but our

grandmothers still might teach us something. Shyness between the sexes is the barrier to premature experiences in the years before strong principles develop in its place. Perhaps we should be less reckless in breaking the barrier down by talking about sex when boys and girls are together; and in other ways. But that need not hamper us here. The innumerable books and articles which stress "self-expression" speak freely of sex. We shall do the same in asserting God's rights in the matter.

His first right is because He made us; and because he loves us more than we love ourselves. His second right is because He (not the devil!) created sex and planned it for our good and knows its purposes. It is reasonable then, that we should look to Him for guidance in its use.

### *Alluring Purpose*

God instituted marriage for many reasons. Some of them, such as the propagation of the race, the training of its young, the provision of a basis for social unity, are obvi-



ous. But in this article, we shall contemplate a more hidden purpose which is the loveliest and most alluring of all; marriage offers a faint analogy—it gives a suggestion at least—of Heaven. The teen-ager who thinks that marriage is “heavenly” is not far from the truth, at all events regarding the ideal. The thing that each of us craves more than anything else (and whether we know it or not) is union with God in love. And the essence of Heaven is not golden harps but precisely that loving union.

The God who made us is also our mighty Lover. He made us for Himself. He woos and wants each soul as though each were the only one. He wants YOU. It matters not whether you are young or old, rich or poor, charming or grotesque, brilliant or a dunce, popular or unpopular; nor even whether you have tried to be good or are miserably selfish and sinful. Those are the things men see. But God sees deeper. He sees your capacity to receive and react to love.

Of course He will not compel you to be His. (That is precisely what Hell means, that if you want you can live apart from God in this world and the next; but only if you want.) What man who is truly in love with a girl would compel her to marry him even if he could? He wants her with all the ardor of his heart. But he wants her as her own free gift of herself. In this and a thousand other things sex is an outstanding book of theology. It ought to be. God wrote it.

As the man pours himself, so to speak, into the woman, so God will pour Himself into every soul that is willing to be His bride. He will pierce to the very ego and possess it; and will pervade the soul to the utmost of its capacity with His joy, His peace, His strength, His beauty, His knowledge, the tenderness and sweetness of His love. This is not a dream. It is the only thing that makes sense of our existence.

“Ah!” you say, “Aren’t you projecting your notion of a human bridegroom and calling it God?” The answer is, “Yes; of course.”

I do not say that it is a *mere* projection. God made all creatures; and our power to project. He did so in order to suggest to us something of His nature. The only trouble

with the word projection is that it often is meant to imply that there is no corresponding reality. (The technical psychological usage has a third sense.) So it might be better to use a simple word with an obvious meaning—like picture. For pictures, excepting those by neo-impressionists and the like, God bless them, are “of” something.

### Picture Gallery

God has crammed the world with pictures. Everything, from the largest to the least, has something to add to the composite concept we are forming of Him. It is great fun to pick out the hints, especially with the most unlikely things. “What does a precipice suggest about God and His relations with us?” Or a toad? an amoeba? a hurricane?” One of the best pictures is fatherhood; and equally motherhood, for we need the beauty and tenderness of the woman in our concept of God along with the power of the man.

But we must progressively interpret and combine our pictures so that we may have an ever-expanding concept of God; a concept that becomes increasingly suggestive, rich and well-balanced. There should be not only the father and the mother pictures, but pictures of a king, a farmer, a fisherman, a judge, a captain, an explorer—anything you will, and the more varied the better. And the personal pictures must be supplemented by the impersonal ones: darkness and light, the ocean, electricity, fire. We must stretch our minds to the uttermost and think big things about God; generous, magnificent and loving things. But, no matter how expansive and complex our idea of God may be, we must constantly remind ourselves that it is nothing compared with the Reality. God is infinite and mysterious and transcends all possible pictures. It would be disastrous, then, to freeze on to any one of them. Nevertheless, so far as it goes, the greatest of all is the marriage-picture. Here are three points to remember about it along:

(1) God invites every soul to be His bride; and not only monks and nuns! In this respect there is no distinction between male and female. God created them both.

made their bodies to differ and to a great extent their minds and characters also. But in relation to Him the strongest, most masculine man is in the same "passive" position as the woman; for both receive all that they have from God. The less hampered a man is by an abnormal sense of inferiority—the more manly he is, in short—the more freely he acknowledges his nothingness in respect to the Almighty and that, in the marriage picture, the bride represents himself and the bride-groom God. We, men and women alike, all flee from God's overwhelming love; and in the depths of our souls we all want to be caught—and ravished.

(2) Every marriage was intended for a picture of Heaven. But in many marriages the picture has been so vandalized by pride, brutality and selfishness as to be unrecognizable. When we use the picture we must imagine a bride-groom as nearly ideal as we can make him. We cannot make him too strong, attractive, understanding, tender; for the reality behind our picture, the true Lover of our soul, is God.

(3) Beautiful though the marriage-picture is at its best, it is (as we have been recognizing) *only* a picture and a pale picture of our union with God. One reason why it is pale is that it can be only partially successful. Human instincts are the same in all people and we can read from our own what the man really wants who is truly in love with his wife. He wants to get altogether inside her, to know her thoughts and experiences from within, indeed to *be* her, while still remaining himself so that he can love her. And the woman wants this too. She wants to lay herself, her very heart, wide open to receive him; to submit herself utterly and be submerged in him, while still remaining herself so that she can love him. But in the very nature of things the union of man and woman is limited. Even on the physical plane, the bodies which unite them so keep them apart. On the spiritual plane it is the differences of antecedents, character, tastes and experience, etc., which make it impossible for them fully to know one an-

other. God as God, on the other hand, is pure and infinite Spirit. He has not the limitations of a body; and His power to share our experience within us is unbounded. He, therefore, *can* be you, while still remaining Himself, transcendent and wholly other.

This is the reason for monks and nuns; to remind us that the reality—union with God—is greater than the picture. Saint Thomas says that, except for the Fall, every man and woman would have been married. But the Fall spoiled everything. As individuals and as a race we have tried to live our lives apart from God and we have turned the good things he has given us into idols. We have made an idol of sex. We have put it ahead of God Himself. Just because sex is so lovely and alluring we have thought of it as the great reality and Heaven as the picture. Hence God invites some men and women to forego marriage in order to remind themselves and others that Heaven is the reality and marriage the picture. We need both groups. We need married people to provide the picture. And we need monks and nuns to remind us that union with God is the great and eternal reality.

#### *The Sacrament of Marriage*

Marriage, besides being a picture, has another wonderful aspect. When two baptized Christians are wed their marriage is a sacrament of the Church. And a sacrament is a vehicle of divine power poured into our hearts by God; as in Baptism and Holy Communion. Through Holy Matrimony God performs mighty works in our souls not altogether unlike His mighty work at Cana when He changed water into wine.

The grace of this particular sacrament, if the husband and wife will use it, helps them to surmount the difficulties of the married state; for example, in understanding and adjusting themselves to one another, in learning to trust each other, in dealing with their children. It helps them to be chaste; for chastity is a virtue of the married as well as the unmarried and there are difficult times and circumstances when they must exercise stern self-control. There even may be occasions when one or other of

them will need the strong grace of the sacrament to overcome temptations to infidelity.

Either of the partners can utilize this supernatural power even if the other does not; when either the husband or the wife is called upon to bear patiently and bravely the sins, the suspicions, the cruelty, the selfishness of the other. It must be a great comfort to realize that the heavenly bridegroom is with us, helping us to bear the sorrow and to offer our earnest prayers for the one who is careless.

### *Course of True Love*

In a moment we shall think of sex and the unmarried; but first let us trace its course in sincere Christian wedlock, wherein the devotion between husband and wife, as it matures, becomes more inward and understanding. The discipline of love turns the emphasis from what was at first chiefly physical and emotional to a deep sharing of thoughts, responsibilities and purposes, lifting both souls closer to God through their union with one another. Their love for each other awakens their power to love Him and helps them to realize something of the urgency of His yearning for them.

This does not diminish their love for one another but makes it more secure. For how can a husband or a wife be secure when the loved one is subject to vicissitudes and death, unless it is recognized that he or she is safe in the hands of God? God planned and created that other and all his spiritual and physical beauty. God loves him even more than we do. It is God that gave that other to us in marriage and will hold the gift secure for us even after death. There will be pain in the death of him whom we love, but it will be a bearable and triumphant pain. We shall know that he is nearer to God and, therefore, nearer to us even than when he was on earth.

Often I have wondered how a devoted couple react to our Lord's words in St. Matthew 22:30: "In the resurrection they neither marry nor are given in marriage but are as the angels of God in heaven."

There is every reason to believe that the husband and wife who have loved each other on earth will love each other more ardently and joyfully in Heaven. But the manner of

their love will be changed into something far more intimate and wonderful, like that of the angels. There will be no desire nor need of marital intercourse simply because husband and wife will at last achieve what here they longed for. By a mysterious new dispensation they will know one another from within and share one another's transcendent joys. But, even in this world, as love deepens it becomes less exclusive. Though doubtless, we shall be given a special and eternal gratitude toward him who, under God, first awakened our love, that love will extend to all God's children. Not only husband and wife but all the inhabitants of Heaven will participate, each to the degree of his capacity, in the joy of all the others because of "the communion of saints."

The water at the marriage-feast in Cana was not annihilated but transformed. What in this world are sexual desires will be sublimated," in the magnificent sense of "rendered more sublime." They will be raised to a higher order and utterly fulfilled by the inpouring of the Holy Spirit. And what is true of sex will be true of our other instincts. They all will be combined and together irradiated in that union with God which constitutes the very core of Heaven. In fact an article like this could be written about each of them.

Our wonderful, new resurrection body "to share, by a certain redundancy of glory in the beatification of the soul." The sweetness, the joy, the ineffable peace of the spirit will overflow into the risen body, pervading it from toes to finger-tips. For (1 Corinthians 2:9) "eye hath not seen, nor heard . . . the things which God hath prepared for them that love Him."

We have been given some powerful witnesses to help our faith. St. Matthew, in his seventeenth chapter, tells how Jesus revealed at the Transfiguration something of the glory of the heavenly state. We read also (Acts 2:13) that at Pentecost, when the Holy Spirit inundated the disciples, people thought them drunk with "new wine." It was new wine indeed; the intoxicating wine of God's love. And all through the ages mystics great and small have struggled



to suggest to us something of the joy and the wonder of what we might almost call their foretastes of Heaven.

Do we begin to catch a glimpse of the underlying reason why sexual acts outside the appointment of God are sinful and abhorrent? It is not because sex is evil but because it is, in itself, so beautiful and good. It was created by God and it has, in addition to its legitimate function in this world, a stupendous and supernatural destiny. There are many valid reasons for purity but the one which seizes our imaginations most is that impurity is sacrilege; to use sex outside the divine intention is something like using the consecrated Chalice for a debauch or like trampling on the Host.

### *Sex and the Cross*

For married and unmarried the goal is the same and the road is the same. We are all sinners and members of a sinful race; therefore the only road to Heaven is the Way of the Cross. We indicated a few of the particulars whereby marriage provides an element of the Cross. There are many others. But now we shall think how the sex instinct occasions suffering to the unmarried. It would make dismal reading except for the fact that God can change sorrow to joy.

Women, from girlhood on, have their special difficulties which, as the strange but inspired symbolism of *Genesis* suggests, result from our racial disloyalty. They can become truly consecrated, like all other tribulations, by accepting them bravely and patiently as a share in God's work of redemption. So can the loneliness and apparent fruitlessness of lives which have never known the rapture of loving or being loved. Whether or not a person is under vows, he or she can offer the single state to God and he will bless it. So, too, the agony of unfulfilled sexual craving can be offered as part of one's cross; an agony known to many women and to almost all men.

Next, there are those to whom sex is altogether repulsive. With many of them the instinct has been repressed (forced down to the unconscious) without leaving any memory of the ugly or painful or violent and



terrifying incident which, often with strange irrelevance, connected itself with sex. But our energies refuse to be imprisoned. If, however unwittingly, we lock sex in the cellar it discovers a dozen trap-doors to pop up through in disguise. It may manifest itself as an impulsion toward jealousy or irritability, cruelty, joylessness, self-hatred, depression, prudishness, scrupulosity, nameless terror, etc. Occasionally it leads to neuroses serious enough to demand psychotherapy. Usually, however, through sacraments and prayer, we can derive courage and love to accept and control these forlorn urges and offer them as part of our cross. Perhaps, too, once we are aware that our tendency to intolerance toward sex offenders may itself stem from sex, we shall be more understanding and merciful in our judgements. We may recall our Lord's gentle words (St. John 8:11) to the woman taken in adultery, after he had saved her from being stoned to death: "Neither do I condemn thee: go, sin no more."

So far as direct temptations are concerned, most people are attracted by the opposite sex, but some by their own. Thanks largely to modern psychology the latter are regarded with more understanding and sympathy than they once were. But this sexual twist (for which they may be in no way responsible) does not deprive them of their freedom and, consequently, of the obligation to fight their temptations manfully and the need of confession and absolution if they fail. And then there are the numbers of young people who fight lonely battles for purity; their fears enhanced, very often, by the completely mistaken notion that failure might lead to insanity. If those particular battles carry over into adult years it means, in one way or another, that a person is not yet fully grown up.

If there ever are sex sins of any sort to confess you need not fear what the priest will think of you. (Should you really want to know what he thinks, it is: "This person must love our dear Lord a lot, since he comes and confesses this hard thing.") A sense of shame attaches to sexual sins that is often absent from sins which are in some ways even worse; such as meanness, cruelty, contempt, etc., or lack of trust. It may be that someone was so overcome with shame that, long ago perhaps, he omitted to mention a sex sin in confession. The answer is easy. Go to confession again and explain that you deliberately omitted such-and-such a sin that

other time. You will receive God's forgiveness and you then will be the happiest person on the globe.

I cannot suggest specific remedies for all the above ills. What would be helpful for one person might harm another. Our confessor is the one to prescribe spiritual medicines as our doctor prescribes for the body. They know us as individuals. But here are some principles which apply to everybody:

### *First Aid*

(1) Be honest. Reject such rationalizations as, for example, that extra-marital acts are not really sinful but only seem so because society has condemned them. Personally I think it would be an over-simplification to hold that *either* conscience or social convention completely explains the other; they interact. But I do not think—I know—what the law of God is: *Outside of wedlock all voluntary sex acts of any sort whatever are prohibited.* So are all deeds (petting, looking at suggestive pictures, over-drinking, etc., etc.) or words, or even the willing consent to thoughts, which weaken our own or other's resistance to evil. I believe that deep down in your heart of hearts you, too, know and accept that law and that you could not quite convince yourself to the contrary if you tried. It is infinitely better to keep up an honest fight, no matter how often or for how long a time one may be beaten, than to seek refuge in what one's deepest intuition knows to be a sham.

(2) Distinguish between repression which is a bad thing, and self-control, which is good. Repression (though usually automatic and unconscious) seeks to hide facts. Self-control, on the contrary, faces the facts of our nature, lifts them to God for His blessing and deliberately disposes them according to His will. When we repress the energies of our bodies they are a menace. But when, by God's help, we guide them (like a skillful rider his horse) our energies find full and constructive release. Repression is motivated by terror; self-control by love. It is when we have fallen in love with God that we joyfully order our lives for him regardless of the cost. It has been well said that chastity is not secure unless it is joyous.



Have you ever met with the quaint notion that we should give rein to sex, now and again, "because it is like hunger, thirst or the desire to sleep, which all demand satisfaction"? It is very *unlike* those other cravings in one important respect. If a person does not eat, drink or sleep, he dies very quickly. But you can prove for yourself, if you have not done so already, that you can live year in and year out in the best of health without sex acts of any sort. If you accept the pain of such self-control with open eyes, but also with loving joy, your mind as well as your body can be healthy. For then the energies of sex are freed to re-enforce your other powers in every wholesome activity.

(3) Keep on. "The saints are the sinners who kept on trying." All men undergo temptations of some sort until they die. Whether one's special temptations are to lust or to cowardice or to envy, hatred, pride, we all fail from time to time, in thought or deed. Your own particular battle is for purity? Perhaps God will enable you to conquer it speedily; if so, you will have others battles to fight. But some people have to strive all their lives against a particular temptation. Should you have to do so, it is that by the very process of exercising His strength against temptation you will become pure with the strong purity of Christ.

Even our failures can be put to good use if we learn from them our own utter impotence and our need of God.

He loves you tenderly and realizes your shame and sorrow in defeat. He also knows how often you have fought bravely and the many victories which you have won. No matter how frequent or serious your failures, make your confession, get back into the trap and persevere. Provided you never forsake God and give up the battle in despair He will lead you to certain triumph in the end.

#### *What do You Want Most of All?*

There is one more pit-fall to consider, a serious and rather subtle one. It takes many forms but none so definite, perhaps, as when the penitent at the end of his confession says: "I am very sorry, I firmly purpose to amend," etc. He sometimes doubts if he genuinely wants to amend; and asks if he ought to



SAINT JOAN OF ARC

*Her Feast is May 30*

receive absolution. God will bless him for his honesty which, if he only knew it, answers his own question. For that desire to be honest at all costs is itself a part of his strongest wish. Almost at the outset we affirmed that our deepest craving, "whether or not we know it," is for union with God in love. But union with God means union with Truth, Beauty and Goodness; and goodness includes purity. The penitent can rest assured that, regardless of surface emotions, his basic desire validates his resolution to amend.

Many psychologists now recognize that religion is so integral a part of human na-



ture that we cannot be "whole" without it. They will be still more realistic and almost magically successful in dealing with men's hearts when they realize, further, that the longing for God is basic; and that it is more powerful than all the merely natural urges put together.

What is it that you really want more than all else beside? Ice cream is nice and so are mink coats; and beer and tobacco and baseball. But they are not what we want most. Neither are all those heavenly joys we were thinking about, apart from God Himself. What we most deeply long for is to be one with Christ; in His joy in Heaven, yes—but, meanwhile, in His sufferings upon earth. If there were space I think I could demonstrate beyond all question and from indications universally familiar that any one of us, granted the courage, and so long as redeeming pain is necessary, would rather hang with and in Christ on His Cross, in complete and loving submission to the will of the Father and on behalf of the souls of men, than have all the pleasures of either earth or Heaven. Our yearning for God usually is buried so far beneath the ephemeral but vivid impulses of our surface selves that we are all but unaware of it. Yet there have been moments in the lives of most of us, perhaps, when we could have cried with St. Augustine: "Thou hast made us for Thyself, O God, and our hearts are restless till they rest in Thee."

### *Heart of the Bible*

Like a golden thread the analogy of marriage to God's union with us runs through the Bible. At the beginning it shows man and wife to be one flesh. At the close (except for a four-verse Epilogue) the words are written: "The Spirit and the bride say come." The prophets paint the marriage-picture repeatedly; St. John the Baptist and our Lord Himself allude to Christ as the Bridegroom; through St. Paul and *Revelation* (not only at its close) God uses the analogy of marriage. Sometimes He speaks of us collectively as the bride; Israel is His darling, the Christian Church His beloved. Sometimes it is our own individual soul of which He sings.

Read the second chapter of Hosea. From verse 14 to the end is one of the most beautiful passages ever written. Be sure to remember the meaning of two key-words which our Bible leaves in the Hebrew. God says: "Thou shalt call me my husband (*Ishi*); and shalt call me no more my master (*Baali*)." As for *The Song of Solomon*, modern scholars agree that it probably dates from centuries later than Solomon and was simply a human love-song; or perhaps a series of little love-songs strung together like pearls. That, together with the fact that it does not mention religion, has made generations of wise men wag their heads. We believe that Almighty God inspired the writers of the Holy Bible and guided the Church in their selection. Why, then, is there this secular love-song in the Bible's very midst? But now let me ask you another question. Be as honest as you can, for your answer will be a judgment on yourself. "Which is closer to my idea of the true God—which, in a word, is more God-like—a Divine Being who never under any circumstances will have anything said or thought about Him except with awe and some solemnity or One who inspires and then picks up a little human love-song and places it at the heart of the Sacred Book which is the written revelation of Himself?"

The trouble with us is that we are too little-minded to trust God, to hope for and expect great, lovely, "pleasant" things in Him, to believe that Love—sweet, blessed understanding Love—and strong confidence and altogether capable Love—is holding each of us in His arms as if each were the only one; and also all of us together as a single organic group, Christ's body, His flesh, His bride.

However, the Bible speaks not only of God's tenderness but of His justice, His jealousy, His wrath. Our idea of Him would be whittled down to that of a human lover if we did not balance it with the thousand other pictures God has given us, referred to at the beginning of this article. We must follow the Bible's lead and expand our idea to the uttermost; stretching our mind to include as best we can the concepts of God's majesty, His holiness, His infinite wisdom.

and His power. Then, and only then, may we remind ourselves that this stupendous Being who surrounds, sustains and pervades the whole created universe loves us more even than the bridegroom loves the bride. That is not fantasy but simple fact. God proved it when He took our humanity upon Him and died for our redemption.

Heaven knows that we have tried to get rid of His love. It was not only the Roman soldiers but ourselves, by our sins, who crucified Him. We mocked Him and scourged Him and spat upon Him; we nailed Him to the Cross and killed Him dead. Not content with that, we rolled a great stone against the door of His tomb; and sealed the stone and set soldiers to watch it. But He rose again and came back to us. It is

hard to get away from Infinite Love, love which literally has no limit.

### *Post-Script*

Do you see, now, what this article really is? It is a bit of a love-letter from God to you; to each of you, individually, who reads it. We have just seen that He can use the simplest instruments. This time I am His pen. I am a clumsy pen and may have made clumsy blots. If so, forgive and forget me. What God says to you is that, despite your sins of any kind whatsoever, He loves you still and still He wants to transform you. He wants to purify you through the manifold disciplines of this life, that He may raise your natural love to love which is supernatural. He wants to change water to wine.



THE ASCENSION OF OUR LORD

*Holy Thursday comes on May 10 this year*

# The Finding Of The Holy Cross

From Cynewulf's *Elene*  
Translated, in verse, from  
the Anglo-Saxon text of Zupitza  
(Third Edition)

BY

HERBERT PIERREPONT HOUGHTON

## PART II

### INTERIM

Constantine, renowned in battle, returns homeward at the successful conclusion of the war. He summons straightway to council the wisest men of his realm, who know the ancient lore. He asks the vast assembly if any one there can explain the sign which appeared to him in the heavens and whose sign it is. Then, at length, after many of the wise men had been unable to tell about the Holy Tree, one among them, the wisest, declared that it was a sign from the King of Heaven - of this there can be no doubt. The story of the Birth of Christ, his ministry, his death on the Cross and his Resurrection, is then related, and it is said that only those who are baptized in the Spirit can comprehend these things. The men wise in the mystic things of the Spirit thus prevail upon Constantine, the victory-inspired monarch, to receive baptism at their hands. As a result of this, a new joy comes into his heart. He begins zealously to show forth God's law in all his conduct, and he devotes himself unceasingly to the service of the Lord. He next ascertains from his teachers and from their books, where the Ruler of Heaven was crucified by the Jews, who thenceforth shall suffer a direful curse. Constantine therefore is eager to behold that Tree, and he enjoins upon his mother, Helena, to fare forth upon a journey to the Jewish land, to seek the Tree of Glory, hidden beneath the earth.

## II. THE QUEST OF THE CROSS (vv. 219-275)

Elene would not be negligent <sup>19</sup> of such a quest,  
Nor would she heedless be of the words of that gracious giver,  
Her son, the prince. Soon ready was the woman  
For the journey so desired, which the helm of hosts,  
The lord of mail-clad men, <sup>20</sup> had bidden her engage upon.  
Throngs of nobles, thereupon, hastened down to the ocean deep.  
Ocean-steeds along the water's edge stood ready harnessed.  
Fettered were the stallions of the sea, resting on the wave.  
Then was to be known, clearly the lady's journey,  
As sought she out with all her band the tossing main.  
Many a noble <sup>21</sup> man stood there, upon the ruin of Wendel Sea.  
Time and again they forward pressed over the mark-path,  
One troop upon another <sup>22</sup> and loaded the ship with battle sarks,  
With byrnies and with lances, mail-clad fighters,  
Men and maidens too, embarked upon these stallions of the waves.

<sup>19</sup> saene

<sup>20</sup> byrnwiggendra

<sup>21</sup> wlanc

<sup>22</sup> maegen aefter othrum





CHURCH OF THE HOLY SEPULCHRE, JERUSALEM  
*From a Medieval Woodcut*

Then let they their lofty speeders stride <sup>23</sup> over the foaming deep.  
 Often the hull bore the shock of the wave in the tumult of ocean.  
 Loud roared the sea! Ne'er have I heard, before or since,  
 How a woman convoyed a fairer host over watery ways,  
 On the ocean-stream. There one might have seen—  
 If it so chanced he beheld this voyage—plungeing ships  
 In the billowy paths, flying with bellying sails,  
 Sea-coursers leaping—wave-floaters speeding ahead.  
 Blithe were the warriors proud,—glad <sup>24</sup> was the queen of her quest.  
 Soon as the ring-prowed ships glided within the haven,  
 Unto the land of the Greeks, having passed the billow of ocean,  
 Left they the ships at the water's edge, their sand-lashed sea-craft, <sup>25</sup>  
 Their older sea-homes, firmly with anchors bound,  
 To await, upon the surging waves, the destiny of men,  
 Against the time <sup>26</sup> the warrior-queen, attended by her band of heroes,  
 Should seek again to guide them over the eastern ways.  
 There upon an earl to view was many a woven corselet,  
 Trusty sword, glittering battle-sark, beautiful helm,  
 With boar's-head crest. The spearsmen, Knights,  
 Around their victory-queen, impatient for the march.  
 Those men, the warriors bold, fared onward, gladsomely,  
 Into the land of Greeks; heralds of Caesar, <sup>27</sup>  
 Heroes of war, in shining armor harnessed.  
 And there was seen among the host, many a gold-set jewel,  
 Their prince's gift. And in her heart the blessed Elene,  
 Eager of soul, in purpose zealous, mindful <sup>28</sup> of the prince's will,

<sup>23</sup> scrithan

<sup>24</sup> gefeah

<sup>25</sup> bewrecene

<sup>26</sup> hwonne

<sup>27</sup> caseres bodan

<sup>28</sup> gemyndig

That over the battle-plains, with her trusty band  
 Of wielders of the linden shield,<sup>29</sup> the land of Jewry should she seek.  
 So it befell that in a little space of time, thereafter,  
 Myriad host of men, heroes famed in war<sup>30</sup> and toil,  
 Wielders of the ashen spear, unto Jerusalem came,  
 E'en the city within, a mighty throng around that noble queen.

### INTERIM

Upon her arrival in the land of Jewry, Elene summons the wisest of the dwellers in the cities among the Jews to come to a council for deliberation. There follow then, for well over three hundred verses, in the poem, the speeches of Elene and of Judas—one learned in the ancient writings and wise of speech—in which the entire story of the ministry of Christ on earth, that of his apostles, after the Resurrection, and also the activities of St. Paul, as well as his concurrence in the death of St. Stephen, are detailed. After a long conversation between Elene and Judas, in which the heroine gains control over the stubborn Judas, the heart of the latter is changed, and under his guidance, they wend their way to where the Holy Rood lay buried in the earth, in a secret place long hidden from men. Judas lifts up his voice in a long prayer to Jehovah. Then from the place whereon they stand, a mist rises like smoke. The soul of Judas is exalted and he utter words of thanksgiving. Then glad and zealous, he digs in the earth under the sod, until he comes upon three crosses together hidden twenty feet below, concealed in a dark grave beneath a steep cliff, covered over with sand, even as in the days of yore, when the host of sinful men had clothed them over with earth, having hearkened to the teachings of the prince of evil.



SAINT HELENA AND CONSTANTINE  
 HOLDING THE CROSS

*Flemish*

*(Courtesy of the Metropolitan Museum of Art)*

<sup>29</sup> lindwigendra  
<sup>30</sup> guthrofe

## III. THE FINDING OF THE CROSS

(vv. 839-893)

Then was Judas' heart within him gladdened much ;<sup>81</sup>  
 Inspired was his soul by gazing on that Holy Tree.  
 His spirit high exalted, since that glorious beacon  
 He beheld, still within the earth. So with his hands  
 The blessed Cross of glory casped and raised it high,  
 Supported by the host attendant, forth he drew it  
 From its earth-grave. Then fared those travelers from afar,<sup>82</sup>  
 Into the town, the princely heroes, and before the Knees of Elene  
 Placed they in view, these valiant men,  
 The victory-crosses three. Then had the queen full joy, elated  
 Of the work, within her heart, and questioned she  
 The heroes bold as to which Cross it was on which the Son of God,  
 The Giver of Joy to men,<sup>83</sup> had years ago, been crucified.  
 "Lo !<sup>84</sup> have we heard it through the holy books," saith she,  
 "Clearly declared that two others with Him suffered,  
 And He Himself was third upon the Cross.  
 All the heavens grew dark within that cruel hour.  
 Say, if thou knowest, on which of them,—these crosses three,  
 The Lord of Angels, Prince of Glory, his suffering<sup>85</sup> endured."  
 Yet might not Judas tell her (he wist not well himself)  
 Nor could he fully make it known : that Tree of Victory  
 Whereon the Saviour, Conquering Son of God, was lifted up.  
 He bade them then set up the crosses three, within that mighty town,  
 Amid loud tumult, there to tarry till what time  
 The Almighty King a miracle should show to all the people,<sup>86</sup>  
 Through that Tree of Glory. Whence the throng triumphant  
 Sat them down, sagacious<sup>87</sup> folk, and lifted up a song,  
 And tarried there anear the crosses, till the ninth hour came,  
 When new delight had they—a joy gained gloriously.  
 For thither full many came, the folk in multitude,  
 And nigh at hand, some brought, upon a bier, a young man dead ;  
 His soul had fled. The hour it was the ninth.  
 So, glad at heart was Judas then, and bade the bearers  
 Set them down upon the ground that body reft of life,  
 That soul-less<sup>88</sup> dead, while he himself, herald of justice,  
 Wise of heart, two of those crosses raised aloft  
 Over the young man's corse, that lifeless house ;  
 And in his heart he deeply mused<sup>89</sup> the while.  
 Now the body, fast upon its couch lay lifeless—  
 Even as before. The limbs were cold,<sup>90</sup> in misery enwrapped.  
 Then was the third cross, that Holy one, on high uplifted ;  
 Bode then the corse, until that over him was raised  
 The Cross of the Celestial Prince, the rood of Heaven's King,<sup>91</sup>  
 That token true, of victory. Up-rose the man straight-way !  
 His Spirit was restored ; the body and the soul<sup>92</sup> were knit together.  
 Then were up-raised loud praises by that folk assembled ;  
 The Father of Heaven they glorified, and to His Son great reverence  
 Showed they all in utterance divine. To Him be praise  
 And everlasting gratitude from all His creatures !

<sup>81</sup> myclum geblissod<sup>82</sup> fethegestas<sup>83</sup> healetha Hyhtgifa<sup>84</sup> Hwaet<sup>85</sup> gethrowode<sup>86</sup> for wearadum<sup>87</sup> raedtheatende<sup>88</sup> sawlleasue<sup>89</sup> deophyegende<sup>90</sup> leomu colodon<sup>91</sup> rodorcyninges<sup>92</sup> geador bu samod lic ond sawl



## INTERIM

There follows here, in a brief interlude of seventy verses, a spirited contest between Judas and the Devil, in which the former triumphs. Elene hears how the foe and friend have struggled together, the glorious and the foul, the sinful and the blessed. And she is glad in heart as she learns that the hellish enemy has been vanquished, she marvels at the wisdom of Judas, how in a little while he has become embued with faith and with knowledge. And she thanks God, the King of Glory, that through the Son of God both these joys have come to her: the sight of the Holy Tree, and Faith which is a glorious gift in the heart of man.

## IV. THE TIDINGS BROUGHT TO CONSTANTINE

(vv. 967-1032)

Then was known among the folk, throughout the nation <sup>43</sup>  
 Widely heralded, the glorious tidings of the morning.  
 But e'en 'mong people manifold, who sought to observe  
 The Law of God, and with vexation heard the news.  
 Heralded among the cities, where the sea the land embosoms, <sup>44</sup>  
 Every town and hamlet telling, that the Cross of Christ was found;  
 In the earth of yore 'twas buried, choicest sign of victory,  
 Of those who raised them holy 'neath the Heavens before or since,  
 Not so to the Jews; to them a cause of grievous woe <sup>45</sup>—  
 Those men forlorn—a fate most bitter, that they could not turn away  
 That Cross before the world, nor 'minish, thus the Christians' joy.  
 Then bade <sup>46</sup> the queen from her noble company among,  
 Messengers to hasten on their way, who must needs seek  
 Himself, the lord of the dwellers in Rome, over the deep sea,  
 And to that warrior tell this best of tidings glad:  
 How that the victory-cross, through the Creator's grace,  
 Had been discovered deep within the earth,  
 Where many a season <sup>47</sup> ago it had been hidden,  
 For holy men to cause a grief, and for the Christian folk.  
 Then for the King, thanks to that glorious news, was his heart rejoiced,  
 His soul with gladness filled. Nor was there lack of questioners <sup>48</sup>  
 In golden raiment clad, within the town, to learn  
 The tidings which had come to him from far away,  
 'Twas his, the greatest comfort in this world, a joyful heart,  
 Which came to him attendant on those tidings glad,  
 Which heralds <sup>49</sup> brought to him, over the eastern ways,—  
 Those leaders of the host,—how that the heroes with their queen  
 Illustrious, had made a prosperous journey  
 Over the swan-road <sup>50</sup> even unto the land of the Greeks.  
 Then did the emperor bid prepare, with ready haste,  
 The journey back again. No delay the warriors made,  
 Nor tarried, when their master's word, the prince's 'hest,  
 Was duly heard. The lady Elene he charged them greet,  
 If they, those, renowned in war, <sup>51</sup> the ocean waves endured,  
 And made the journey safely to the holy city.  
 Then Constantine did also bid those messengers to Elene,  
 Command to give that she, a holy Church of God should build  
 Upon the mountain-slope, <sup>52</sup> thank-offering from them both:

<sup>43</sup> folcsceare<sup>44</sup> faethmath<sup>45</sup> gnarnsorga<sup>46</sup> bebead<sup>47</sup> feala maela<sup>48</sup> fricgendra<sup>49</sup> aras<sup>50</sup> swonrade<sup>51</sup> beadurofe<sup>52</sup> beorhhlithe

A temple of the Lord on Calvary, for Christ his will,  
 And as a solace and a boon <sup>53</sup> to all mankind—  
 Just where the Holy Rood was found: that brightest Tree  
 Of all fair trees the Fairest; which dwellers upon Earth <sup>54</sup>  
 Have ever known. And thus the queen was fain, <sup>55</sup>  
 When many a kinsman dear conveyed a kindly greeting  
 Out of the west, over the ocean's fastnesses.

*The Queen Buildeth a Temple*

She bade them seek afar and near at hand,  
 Men gifted in the cunning skill to labor in the arts,  
 Who wondrously <sup>56</sup> could work in laying stone on stone,  
 And thus to rear a temple unto God, upon that holy field,  
 So as the Ward of Spirits had counseled her from Heaven.  
 She charged the workers deck the Rood with gold and precious stones;  
 Most artfully <sup>57</sup> with fairest gems abundantly o'erlaid,  
 And then within a silver <sup>58</sup> casket sealed with lock and bar securely.  
 There since that day, the Cross hath rested, Tree of Life,  
 Of Victory the Sign, and in its nobleness forevermore untarnished. <sup>59</sup>  
 There shall it ever be—a ready solace for the sick or sorrowful,  
 A cure for all affliction—a boon for souls tormented.  
 There straightway, always, through that holy sign,  
 Shall men find help in time of need, and Grace divine. <sup>60</sup>

EPILOGUE

(vv. 1236-1256)

*The Poet Speaketh*

Thus—old and feeble <sup>61</sup> though I be—thanks to this failing house  
 Of mine—a web of wondrous words I've woven,  
 Gathered them with care, and time and time again  
 Have pondered them,—my thoughts I've sifted,  
 Through the prison-house of night. <sup>62</sup> Not fully had I known  
 What truth the Cross divulged, until a broader power of wisdom,  
 By that Cross revealed, imparted counsel to my waiting heart.  
 With deeds of evil was I stained; with sin my soul was shackled;  
 By sorrow harried, <sup>63</sup> with bitterness of doubt encompassed;  
 'Twas then the King of glory granted unto me an old-age boon:  
 Wondrous learning gave he me, before he meted out to me  
 His radiant grace, imbued within my heart,  
 Its glory there revealed; He broadened it, with time;  
 Freed He then my body—He unlocked my soul;  
 He loosed the power of my song. <sup>64</sup>—This, joyfully and gladly,  
 To all the world I've given. Upon that Tree of Radiance,  
 Not once, <sup>65</sup> but often had I mused, before I could unriddle all the marvel  
 Of that Beacon bright, and ere I had, in books and writings of the past,  
 Discovered all relating to that Sign, and so could set it forth in course of time.

END

<sup>53</sup> to helpe  
<sup>54</sup> faldbuende on earthwege  
<sup>55</sup> geeftnde  
<sup>56</sup> wraetlicost  
<sup>57</sup> seorocraeft  
<sup>58</sup> seolfren  
<sup>59</sup> unbraece  
<sup>60</sup> godcunde gife  
<sup>61</sup> frod ond fus  
<sup>62</sup> nihtes nearwe  
<sup>63</sup> sorgum gewaeled  
<sup>64</sup> leothucraeft onleac  
<sup>65</sup> nales aene



# Fulfillment In Christ

BY BONNELL SPENCER, O. H. C.

## 2. *The Passover.*

I Cor. 5:7. For even Christ our Passover is sacrificed for us.

In their slave hovels, each Hebrew family stood about the table. The room was bare, not only because generations of bondage had left them few possessions, but because what they had were outside, packed in carts and on donkeys for the journey. The children of Israel, with their loins girded, shoes on their feet and staves in their hands, ate hastily of the meal spread before them—bread baked without leaven, bitter herbs, and the paschal lamb.

The lamb, a yearling of the sheep or goats, had been sacrificed that evening to God, and the posts and lintel of the door marked with its blood. This was an ancient threshold rite, by which God was welcomed into a house and his protection of its inhabitants invoked. But that night it had a special significance. It indicated the houses that the angel of death would pass over as he ravaged the land of Egypt.

Through Moses, God had called the Hebrews into the wilderness to offer him a springtime sacrifice of the firstfruits. Pharaoh, their cruel taskmaster, had refused to let them go. In consequence, God had smitten the land with plagues, of frogs, lice, hail, locusts, and so forth. Each time when the plague was upon him, Pharaoh had promised to release the Hebrews; but when the scourge was lifted, each time he had hardened his heart and withdrawn his permission. That night God was exacting the firstborn of Egypt, since the Egyptians would not allow the Israelites to offer him their firstfruits. "At midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon."

All Egypt shook with a mighty sob of grief. Pharaoh bade Moses lead out the children of Israel. The Egyptians were urgent in getting them to go. For all feared that

the plague of death would not stop with the firstborn. So Israel departed with their flocks and herds and possessions. They moved slowly toward the wilderness. Morning dawned and there were no more deaths in Egypt. Pharaoh again hardened his heart. He assembled his chariots and set out to recapture his former slaves. The Hebrews were trapped on the hither side of the Red Sea. Once more God intervened. The sea opened for Moses to lead his people through dryshod; but when Pharaoh and his hosts pursued, the sea overwhelmed them. Israel's shout of triumph has come ringing down the centuries, "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea."

Having rescued the Israelites from bondage in Egypt, God brought them to Sinai in the wilderness. There he completed the process of making them his people. He made a solemn Covenant with them. He was to be their God. Him only would they serve. But as his people, they must be like him. "Ye shall be holy: for I the Lord your God am holy." To this end, he gave them a law; not just the ten commandments, but a full culture, rites, ceremonies, customs, laws that regulated every department of life. We know today that much of what is included in the Old Testament books of the Law is of later development. Even the ten commandments have been adapted to life in a settled agricultural community from what must have been an original nomadic form. But there is every reason to believe that the principle and germ of both the moral and the ceremonial law was covenanted by God with his people as a consequence of their rescue from Egypt. The memory of this pre-historic event has been preserved for us only in legend, that has grown in the telling, but that is the hard central core of truth around which the legend has been built.

Year by year Israel celebrated the memory of its release from the bondage of Egypt.



Each household sacrificed and ate its paschal lamb. But did this rescue and its Covenant, continually recalled by the Passover rite, make Israel the free servants of the living God? It did not. Indeed it was not intended so to do. God meant it to be but the first step in the process by which they and all men were to be saved from a deeper bondage than that of Egypt, the bondage of sin and death. The purpose of the Law of the Old Covenant was to prepare them to recognize the true Paschal Lamb when he came, the "Lamb of God which taketh away the sin of the world."

Yet even that purpose was not accomplished. For Israel did not abide by the Covenant. They did not become a holy people unto the Lord. They played the harlot from their God. So the Law itself, instead of being the means of willing service, became a yoke of bondage. Their efforts to keep the letter of the Law, without a surrender of their hearts to its spirit, led to an elaboration of its external requirements, until by the time of Christ it had become a burden too heavy to be born. By their persistent unfaithfulness, the eyes of most Jews had become so blinded to the intended significance of the Covenant of Sinai, that when the true Paschal Lamb came, they rejected and crucified him.

Again, like the ram substituted for Isaac,

Passover ceremonies were but the token of which we considered in our last article, the need, not its satisfaction. They were the earnest of a hope that was to be fulfilled in Christ. St. John's Gospel makes emphatically clear that our Lord identified himself completely with the paschal lamb and the Passover sacrifice. Unlike the first three Gospels, which imply that the Last Supper was the Passover meal, St. John insists that it took place the night before the Paschal Feast. The distinctive feature of the Passover meal was the eating of the Paschal lamb. At that meal, to identify his sacrifice with the Passover, our Lord would have had to associate it with the lamb there on the table. Instead he offered his sacrifice in the breaking of bread and the solemn blessing of the cup, the latter being the distinctive feature of the fellowship meal customarily held by a rabbi and his disciples in preparation for the Sabbath or a major Feast. Thereby he prepared his disciples for the celebration of the true Passover, not by referring back to the rescue from Egypt, but by pointing forward to the redemption of the world from sin, which he would accomplish the next day. Then he went forth to his arrest and trial, finally yielding up his life on the cross at the very moment when the paschal lambs were being slaughtered in the temple courts.



"HE OFFERED HIS SACRIFICE IN THE BREAKING OF BREAD AND THE SOLEMN BLESSING OF THE CUP"

Thus St. Paul is correctly interpreting our Lord's deliberate intention when he says, "Christ our Passover is sacrificed for us." Washed in his Blood, we are saved from the bondage of sin and death. Passing through the Red Sea by Baptism, the analogy again is St. Paul's, we are incorporated into the redeemed Israel. With it God has made a New Covenant, with a new commandment, "That ye love one another, as I have loved you." It is a holy fellowship, the Communion of Saints, "the household of God . . . built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." It has its doctrines and precepts, its laws and customs, its "Sacraments and other rites and ceremonies." Those who surrender to the life of this fellowship are integrated into Christ, become members of his Body, sharing his life. They are used by him as agents of his redemptive work in this world; and receive in the end "the Forgiveness of sins, the Resurrection of the body, and the Life everlasting."

But as the Jews of old were unfaithful to the Law of Sinai, and therefore were not prepared for the coming of the Messiah, so the members of the new Israel may be unfaithful to the love of Christ, and not be made partakers of eternal life in him. Our misinterpretation of the Covenant, however, is likely to be exactly opposite to that of the Hebrews. They thought salvation was fundamentally a matter of race. As long as they were children of their father Abraham and kept the external customs of the Chosen People, the expected to share in God's blessing. They based their hope on what God had done for their fathers in the past, when he rescued them from Egypt. They looked for his promises to be fulfilled in the national restoration of Israel.

The modern Christian is likely to err by thinking salvation to be fundamentally a private transaction between his soul and God. We live at the end of an age in which individualism has been rampant. It has seeped into and affected every department of

Christian life. Faith is conceived as either a personal assent to officially promulgated doctrines, or a personal acceptance of such truths as commend themselves to the individual. It is rarely thought of as sharing in the Church's corporate experience of revelation. Prayer has become primarily a matter of private devotion, whether it be the recitation of the Rosary, or the reading and pondering of the Holy Scriptures. Corporated worship is largely a lost art. In spite of heroic efforts to recover it, church services are still looked on by most as either the means of externally fulfilling one's personal obligation to render God homage, or a stimulation of one's personal faith. Our hope is that God will rescue the individuals that call upon him, and recompense them in the next life for the ills of this.

Now personal devotion, as we saw before, is essential to the Christian life. We must surrender our hearts to him. The Creeds, however, tell us that we must believe in "the holy Catholic Church," "One, Catholic and Apostolic Church." Catholic, the adjective common to both Creeds, means universal. It means inclusive. It implies integration into the fellowship, incorporation into Christ's Body, "endeavoring to keep the unity of the Spirit in the bond of peace." This also is essential. As the Passover in Egypt rescued and established the Chosen Race, so Christ our Passover rescues us, not as isolated individuals, but as members of his household, his family, his people. We are adopted as sons of God, and therefore as brothers one of another. We are incorporated into a parish, a diocese, which are the local instances of his Church. We are to hold its Faith, receive its Sacraments, join in its worship, obey its precepts, submit to its discipline. Thus we become, here and now, living members of Christ's Body; and we will find our place in that "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues," which have been redeemed by Christ our Passover, who has been sacrificed for us. For "these are they which came out of great tribulation, and have washed their robes, and made them white in the Blood of the Lamb."



SAINT AUGUSTINE AND SAINT MONICA

*The Feast of the Conversion of Saint Augustine is on May 5.  
His mother's Feast is on the 4th.*





A  
PILGRIMAGE

TO THE

Huntington House -- "Forty Acres" -- Hadley, Mass.

WILL BE HELD ON

Tuesday and Wednesday, May 29 and 30

UNDER THE AUSPICES OF THE

Porter-Phelps-Huntington House, Inc.

IN HONOR OF THE

76th Anniversary of the Ordination

OF

JAMES OTIS SARGENT HUNTINGTON  
Founder of the ORDER of the HOLY CROSS





## SCHEDULE

May 29:

Registration of pilgrims during the afternoon at Grace Church, Amherst.

6:00 p.m.—Supper at Parish House, Grace Church.

7:00 p.m.—Solemn Vespers at Grace Church, followed by two addresses—Father Huntington and Social Action, and, Father Huntington and the Secular Life—closing with Compline.

May 30:

6:00 a.m.—Pilgrimage from Amherst to Hadley begins

7:30 a.m.—Mass at the Huntington House at outdoor altar

8:30 a.m.—Breakfast on the grounds

9:00 a.m.—Address on the Huntington House by James Lincoln Huntington, M.D. (nephew of Father Founder) and guided tours of the House.

11:00 a.m.—Address on Father Huntington and the Religious Life, by Father A. Appleton Packard, O. H. C.

12:00 noon—Sext, Intercessions, Luncheon, Adjournment.

\* \* \* \* \*

"Forty Acres" is the birthplace of Bishop Dan Huntington, onetime Bishop of Central New York, and boyhood home of Father Huntington, Founder O. H. C. It is one of the most remarkable examples of New England Colonial architecture and furnishings in existence.

The Pilgrimage is primarily for students of nearby colleges, members of Canterbury Clubs and nearby churches, and Associates of Religious Orders. Representatives of various Religious Orders will be present. But all interested are cordially invited.

For further information, write to a member of the Pilgrimage Committee: The Rev. Archer Torrey, Athol, Mass.; A. Lewis Soens, Hadley, Mass.; or Alden Powers, Amherst, Mass.

Reservations for overnight accommodations and/or meals should be addressed to: Mr. Alden Powers, 291 Pleasant Street, Amherst, Mass.



# The Order of Saint Helena

## Newburgh Notes

After much procrastination, spring arrived at Forge Hill. Easter had come and gone, however, before the first crocuses bloomed and the warm weather decided to stay. The priests who assisted us so generously during holy week had to travel through snow storms in order to do so.

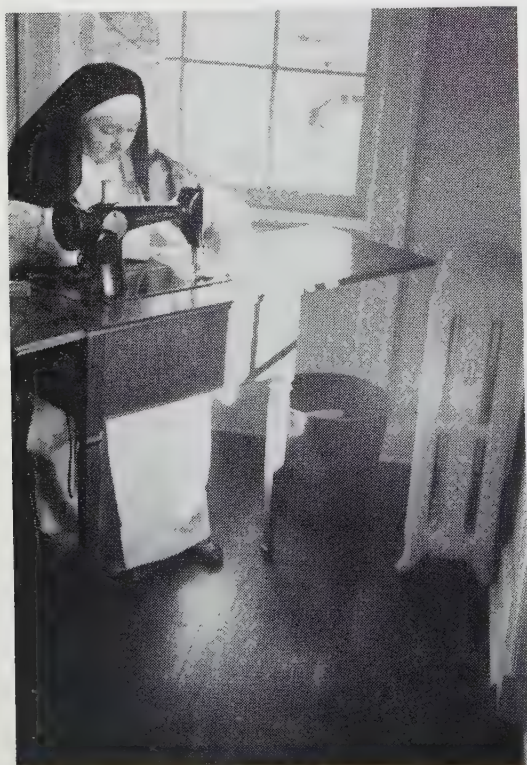
We were pleased to have Bishop Boynton visit the convent for the first time when he came to Newburgh to confirm a large group of adults and children at St. George's. The children had been prepared for confirmation by Sister Mary Florence, so it was a doubly happy occasion. The Bishop's visit was a hurried one, but he has promised us a more leisurely one when his schedule permits.

Other visitors included groups of college students from Smith and Mt. Holyoke who spent part of their spring vacation with us.

Our kodachrome slide sets of the convent are increasingly in demand. During the past



ET ORARE



LABORARE

week Sister Mary Florence showed them to groups in Nyack and Ticonderoga; and they are being sent by mail all over the country.

On April 28 Sister Josephine and Sister Mary Florence attended a youth conference at the Cathedral of St. John the Divine in New York City. The conference was for high school students and centered around vocation. Sr. Josephine acted as leader of one of the vocational groups.

A recently received letter from a new associate in Geneva, Switzerland, made us realize more forcefully how our life is reaching out around the world. We not only have associates in practically every state in the United States, but in England, Japan, Puerto Rico, Liberia and now Switzerland.

On May 1, Fr. Superior received the vows of Sister Mary Joseph. The service took place in St. George's, Newburgh. The Rev. William H. Dunphy, Rector of Christ Church, Ridley Park, Pennsylvania, preached the sermon.



# The Order of The Holy Cross

## African Notes

Miss Mary Juchter should be somewhere in Holland as you read this. She flew from Idlewild International Airport at New York City on Sunday, April 15th.

If all went as planned, Mary should have been in Rome the next day where she was to meet "Father Doctor"—that is, Father Joseph Smyth, M.D., who is attending an international leprosy conference in the Eternal City. Then Miss Juchter is scheduled to spend some time in Holland where some of her ancestors came from. She should fly from Paris on May 27th and be in Mon-

rovia the following day. If she is lucky and makes good connections, she should get the Thursday plane up-country and so be in Bolahun on the 31st.

At the time of writing we do not have Fr. Smyth's schedule, but he should be sailing from Southampton and reaching this country some time late in May. "Father Doctor's" furlough is long over-due but it means that the Mission is without a qualified M. D. Do pray hard that we may get a regular doctor for Bolahun.



SUPERMARKET—AFRICAN STYLE

THIS MARKET IS HELD AT BOLAHUN EVERY SATURDAY

## West Park Notes

*Father Superior* made his visitation to Mount Calvary Priory at Santa Barbara, California, throughout the month of April. *Father Turkington*, who is the Director of the Society of the Oblates of Mount Calvary, was on hand for their annual Re-

treast and Conference held here April 9-13. The Retreat was conducted by the Very Rev. Malcolm de Pui Maynard.

*Father Atkinson* was the leader of the Bethlehem Diocesan College Work Conference, held April 9-13, and gave a lecture



20TH CENTURY TONSURE



on behalf of the American Leprosy Missions Inc., in Baltimore, on the 24th.

*Father Harris* took services for the Order of Saint Helena at Newburgh on Saint Mark's Day.

*Father Packhard*, from April 2nd to the 14th, visited the Seminary of the Southwest at Austin, Texas, Saint Andrew's School, Tennessee, and various associates in those areas. He then conducted a Mission at Trinity Church, Logansport, Ind., from the 15th to the 22nd. After that he began another tour to visit seminaries and associates in the mid-west areas.

*Father Adams* conducted a retreat for the Community of Saint Mary from the 7th to the 14th.

*Father Gill* assisted at Saint Mark's, Philadelphia, April 2-15.

### Current Appointments

*Father Superior* is to officiate at a Life Profession at the Convent of Saint Helena, Newburgh, N. Y., on May 1st, and then at another Life Profession here at Holy Cross on the 3rd, the Feast of the Finding of the Holy Cross. Father will make his annual visitation at Saint Andrew's, Tennessee, from May 13 to June 16.

*Father Turkington* is to speak at the Catholics' Festival being held in Lebanon, Penna., on the 5th of May. He will hold a School of Prayer at Saint Christopher's Church, Linthicum Heights, Md., from the 7th to the 20th, and to conduct a retreat for the Sisters of the Holy Nativity, Bayshore, Long Island, N. Y., May 22-26.

*Father Hawkins* will be conducting two retreats: one at the House of the Redeemer, New York City, from the 4th to the 7th, and one at Saint Paul's, Dayton, Ohio, from the 7th to the 20th.

*Father Harris* is scheduled to take services for the Sisters of Saint Helena on Ascension Day.

*Father Bicknell* will be holding a School of Prayer, in Saint Saviour's Church, May 9, Old Greenwich, Conn. He is to conduct a retreat, May 18-19, at Saint Martin's Retreat House, Bernardsville, N. J.

*Father Packard* will continue his visits to seminaries and associates in the mid-west areas the early part of May, ending with a Quiet Day on the 12th for C.L.G. members in Chicago. He will conduct a retreat for C. L. G. men here at Holy Cross, May 25-27.

*Father Gill* will give an illustrated talk on the Liberian Mission at Northport, Long Island, N. Y., on May 8th, and will hold a Quiet Day at Saint Mary's, Pittsburgh, Penna., on the 10th. Then he goes west to conduct a retreat in Lincoln, Nebraska, on the 12th, and a Quiet Day in Valentine, Neb., on the 15th. Father then heads south to visit Saint Andrew's, Tennessee, May 20 to 28.

The Father Assistant Superior and a number of the Brethren will be present at the pilgrimage to the Bishop Huntington House, Hadley, Mass., May 29 and 30.



HOLY CROSS CAMPANILLE





MADONNA AND CHILD

*By Murillo*

*May is the Month of Mary*



## An Ordo of Worship and Intercession - May - June 1956

- 16 In the Octave of the Ascension Semidouble W gl cr pref of Ascension—for the starving and dispossessed.
- 17 Octave of the Ascension Gr Double W gl cr pref of Ascension—for the ill and suffering.
- 18 Friday W Mass of Sunday gl pref of Ascension—for the Priests Associate
- 19 Vigil of Pentecost Semidouble R gl pref of Whitsunday—for all Religious
- 20 Whitsunday Double I Cl R gl seq cr prop pref through Saturday—for Christian Reunion
- 21 Monday in Whitsun Week Double I Cl R gl col 2) Whitsunday seq cr—for the Companions of the Order of the Holy Cross
- 22 Tuesday in Whitsun Week Double I Cl R gl col 2) Whitsunday seq cr—for the Oblates of Mount Calvary
- 23 Ember Wednesday Semidouble R gl col 2) Whitsunday seq cr—for the increase of the ministry
- 24 In the Octave Semidouble R gl col 2) St Vincent of Lerins C seq cr—for all Church teachers and writers
- 25 Ember Saturday Semidouble R gl col 2) St. Augustine of Canterbury 3) Whitsunday seq cr—for the Seminarists Associate.
- 27 Trinity Sunday Double I Cl W gl cr prop pref—Thanksgiving for the Christian Revelation.
- 28 St. Philip Neri C Double W gl—for the peace of the world.
- 29 Tuesday G Mass of Sunday or Votive of Trinity W pref of Trinity—for our Liberian Mission
- 30 St. Joan of Arc V Double W gl—for the Order of Saint Helena
- 31 Corpus Christi Double I Cl gl seq cr pref as on Purification through Octave—Thanksgiving for the Blessed Sacrament
- June 1 In the Octave Semidouble gl seq *ad lib* cr—for all priests
- 2 In the Octave Semidouble gl col 2) Martyrs of Lyons seq *ad lib* cr—for Christian family life.
- 3 1st Sunday after Trinity W gl col 2) Corpus Christi cr or before Corpus Christi procession Mass of the feast gl col 2) Sunday seq cr—for Christian education.
- 4 In the Octave Semidouble W Mass as on June 1—for the Confraternity of the Love of God
- 5 St. Boniface BM Double R gl col 2) Corpus Christi cr—for the Confraternity of the Christian Life.
- 6 In the Octave Semidouble W gl col 2) St. Norbert BC seq *ad lib* cr—for Saint Andrew's School
- 7 Octave of Corpus Christi Gr Double W gl seq cr—for the Confraternity of the Blessed Sacrament.
- 8 Sacred Heart Double I Cl W gl cr prop pref—for the bereaved
- 9 St. Columba Ab Double W gl—for missionaries
- 10 2nd Sunday after Trinity Semidouble G gl cr pref of Trinity—for the Presiding Bishop and the National Council
- 11 St. Barnabas Ap Double II Cl R gl cr pref of Apostles—for Saint Barnabas' Brotherhood
- 12 Tuesday G Mass of Trinity ii—for chaplains in the armed forces.
- 13 St. Anthony of Padua Double W gl—for the lapsed
- 14 St Basil the Great BCD Double W gl cr—for the Eastern Orthodox Churches
- 15 Friday G Mass of Trinity ii—for doctors, nurses, orderlies and dressers
- 16 Of St. Mary Simple W gl pref BVM (Veneration)—for the Community of Saint Mary



# ... Press Notes ...

I hope Spring is really with you all by now—perhaps it is almost summer in some parts of the country. We had a queer first day of Spring at West Park . . . the worst blizzard of the whole winter, in fact the only real blizzard. And then several days after we got another heavy blanket of snow. But Easter Day was bright with sunshine, and the snow rapidly melted and before long the “Easter flowers (are) blooming bright.” It was a temptation to say Merry Christmas when one looked out the window.

I call your attention to the article by Fr. Whittemore because we have it in booklet form for your use. There was much “conflabbing” about the title for this and we all settled on the present one. I think this booklet will meet a real need on the subject of Marriage and Sex.

A number of complaints have been coming in about the long delays in receiving packages through the mail. Orders are packed within a day or so of receipt and taken to our Post Office each day, and leave the West Park Office the day taken there. The long time elapsing in delivery is not at our Post Office or your local one. It is somewhere along the line of distribution. So don't blame our local office or yours. It seems to be the fault of the Postal System, U.S.A. (It took seventeen days for a package to go to a town just seventy-five miles from us!)

We had a request some weeks ago for something that has us all stumped. We received this order: “will you please send 50 copies of Anglican Church and Henry VIII and charge to the same.” Poor Henry! What else will they charge to him?

The Month of May is the Month of Mary . . . Ever Virgin and ever Blessed. She is the Queen of Saints and the Queen of Heaven. She is a most dear Mother to all the Faithful.

If you are one of those who have never known the joy and comfort that comes from devotion to our Lady, we urge you to lay aside all preconceived notions, all prejudices and to shake off sloth, and try it.

First, read the Roodcroft Paper “Devotion to the Mother of God,” which tells what Catholics pay devotion to the Mother of Jesus. The other books listed on the back cover explain what to use in devotions.



## PRICES FOR ITEMS LISTED ON BACK COVER

|                                            |        |
|--------------------------------------------|--------|
| Devotion to the Mother of God . . . . .    | 10c    |
| A Little Book of Our Lady . . . . .        | 40c    |
| St. Augustine's Prayer Book, Cloth . . . . | \$1.50 |
| Red or Black Morocco . . . . .             | \$4.50 |